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JAMES PETIGRU BOYCE—GOD'S GENTLEMAN.

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Back to the Seminary after thirty-five years as applied to me is a difficult thought. I do not seem to be older than thirty-five. However, in the meantime, I returned to deliver the first alumni address of the institution speaking then on "Love, the purpose of the *In Memoriam*," and now I bring the exemplification of the theme of the great poem—James Petigru Boyce. The return to the Seminary recalls Tom Brown's return to Rugby after a lapse of years. You remember how he wandered among the scenes of his school boy experiences. The changed conditions here give an element of pathos that the Englishman did not feel. With him the buildings were there—only the men had gone; while here neither buildings nor men of former days are present. The old Seminary buildings are not recognizable, and the immortal quartet, Broadus, Boyce, Manly, Whitsett, are gone to their long home. I feel honored with the invitation to speak on Founder's Day, and I could wish that I might speak words level to the occasion and worthy of the great name. Dr. Broadus has written a noble book on Dr. Boyce, and what shall he say who comes after the King? There may

be some fitness in having one speak on this occasion who has lived fifteen years in Dr. Boyce's native city and for about the same period has been an educator in the city of the Seminary's first home, which is the speaker's birth-place. The present occasion is made more interesting by the circumstance that three generations are represented here today—the founders of the Seminary, the speaker of the occasion and the present student body. Since Dr. Boyce was born in 1827, the period covered is nearly one hundred years, allowing thirty-two years to the generation you have the customary number of years for each generation.

There will be no effort to make a profound speech. Someone has said that he did not preach profound sermons for two reasons: one was that his audience did not understand such discussions and the other that he did not understand them himself. The plan will be to use data that has not hitherto been published. The definite theme may at first appear inadequate and unworthy, but I trust the development may justify the subject selected—James Petigru Boyce, God's Gentleman.

At the outset, let us present certain illustrative incidents taken "close up" in the life of Dr. Boyce showing what manner of man he was. Here we must have no unworthy definition of a gentleman. We are not dealing with that perfumed and powdered variety with hair parted in the middle, a connoisseur in selecting ties and matching colors, but a man whose inheritance, rearing, and environment are shot through with the Christian religion, and whose life is modelled after that of the Perfect Man. Dr. Boyce was a perfect gentleman. Someone has said that a gentleman is a man who could not be even unintentionally rude. Such a man was Dr. Boyce. Think of him as being the kind of gentleman that Jesus was. We read of Him that the people marvelled at the gracious words that proceeded out of His mouth. With Boyce, as with his Master, graciousness marked his every act and

utterance. Dr. Boyce was fortunate in the matter of heredity, his father being a descendant of Scotch-Irish stock and his mother belonging to the brilliant Carolina Johnston family still conspicuous in producing lawyers, judges and statesmen. It is significant that his father named his eldest son for his personal friend, the ablest lawyer in that part of the South—James L. Petigru. Petigru was one of the four great men who came, about the same time, from Dr. Waddill's famous log cabin college in Abbeville district, South Carolina. The big four were, James L. Petigru, Hugh S. LeGare, George McDuffy and John C. Calhoun, than whom the Palmetto State has produced no greater unless this boy named for the Charleston lawyer is greater, which is probably true. Dr. Boyce was reared in Charleston, one of the most cultured and exclusive American cities of that day, and the lad had access to the best homes of the city. He was educated at the old Charleston College, Brown University and Princeton Seminary, acquiring distinction at each institution; so you see the best of three centers of culture were placed under contribution to his education. The lad lost no prestige by joining the First Baptist Church of Charleston. I am in a position to know that in that day the best people of Charleston gathered at the old First Baptist Church. The church records show that Lord Cardross and Lady Axtell were among the members, and recently an eminent lawyer of Charleston told me that many of the leading members of the exclusive "St. Celia" society were descendants of these old families of the First Baptist Church. Young Boyce came under the influence of many of the greatest American preachers in his native city, such as Basil Manly, Sr., Richard Fuller, Drs. Crawford, Bradley, Jerideux and Thornwell.

Now I am going to take a little time to relate from my personal knowledge and from that of my friends, some unpublished incidents illustrative of the quality of gentleman that I have under discussion. In his home he was

perfect in his deportment to visitors and members of his family. In those early days in the village of Greenville where there was no public library, his personal library was at the disposal both of the citizens and of the Seminary students. In his home life, ease of manner, good humor, jest, playfulness, mingled with earnest conversation, marked all his relations. One day Mrs. Boyce called him Jim, and he turned and said with apparent seriousness, "You called me Jim. Sarah called Abraham, Lord." "Yes," she replied, "but you must remember we have no such men in our day as Abraham." Dr. Cody says that a woman, after hearing Dr. Boyce preach in the First Baptist Church in Greenville, was going home to dinner with his family and said, "Dr. Boyce, I do not know what to say about it, for Dr. Broadus does not like to have his sermons praised, but this was a great and helpful sermon you preached today." "Oh, well," the Doctor replied, "that is all right for Dr. Broadus, for he gets so much praise; not so with me, so come on with your good words." Dr. Dill, of Greenville, says he remembers that when Dr. Boyce returned to the Seminary from Atlanta, after getting \$50,000.00 for the Seminary from Governor Joseph E. Brown, he told of a remark made by Governor Brown's daughter to the effect that she was very happy that her father had given \$50,000.00 to the Seminary. Dr. Boyce replied that for her father to make the gift was very noble, but for her to want him to do so was more beautiful. A woman now living in Greenville told me that when she was a little girl she saw Dr. Boyce when he was making a speech to a great gathering, and that he impressed her as the best natured man she had ever seen. She poetically said that he had a "twinkling face." Dr. Dargan says that when he was a student at the Seminary Dr. Boyce was absent through all the years in Kentucky making arrangements for the removal of the Seminary. He came home for commencement and Dargan said to him, "Doctor, I am sorry I am graduating with-

out ever having sat in your class." He replied, "That may be very well for you, for you might not have graduated if you had."

Some effort should be made to set forth the peculiar interest Dr. Boyce always felt in the students of the Seminary. Owing to the fact that he had much to do with the management of the institution, including the finances, he came into very intimate contact with the students in dealing with their own practical problems. This circumstance probably explains the fact that he called them his boys. Eternity alone will reveal his helpfulness and acts of kindness to struggling students. Dr. Sanders of Greenville says that a student borrowed \$50.00 from Dr. Boyce and, while thinking of the kind of paper he should give, the Doctor said, "Now are you quite sure this \$50.00 is enough to meet your demands?" They tell around Greenville to this day, how with his own hands he would carry from his elegant home nourishment for sick students. Ernest Cook, of Richmond, says that when he had a long spell of typhoid fever at Louisville, all the professors showed kindness in every conceivable way. He remembers that when he was convalescent how Dr. Whitsett sat around like a family cat but talked like a philosopher, and that the conversation of Dr. Broadus was so brilliant that it sometimes caused a rise of fever—a price he was always willing to pay for the visit. But he affirms he will never forget to his dying day the sympathy, rest and peace "Jim Peter" would bring with his visits. A curious and contradictory thing was that Dr. Boyce had a dignity of manner that seemed slightly exclusive. Young Broadus being introduced to him by Poindexter of Virginia, on their way to the Southern Baptist Convention, thought the young man to be somewhat cold in his manner, yet no student ever held that dignity to be a fault. Students did not put an arm around the Doctor or take his arm while walking the street, but they counted him their unfaltering friend and spoke of him familiarly as "Jim Peter." How-

ever, he was not called Jim Peter to his face. This term was used when the student and the professor were in different localities. F. H. Kerfoot at Eutaw Place Church, Baltimore, came into his pulpit one morning feeling poorly prepared for his sermon and finding Dr. Boyce sitting in the audience. Kerfoot told me that he resolved not to preach to him and went down and told him so, but when the Doctor stoutly refused to preach, Kerfoot, said with dignified playfulness, "Get thee behind me —." The good Doctor sat at the back of the pulpit and the young preacher did well, for he knew that the visitor was praying for him.

I wish to relate an incident that illustrates the generosity of Dr. Boyce to the students. When I was managing "the Waverly," a few days before Thanksgiving I received a note from Dr. Boyce asking me to make purchases for everythting needed for a good Thanksgiving dinner. He said, "Let the turkeys be fat and let there be abundance of cranberry, celery, fruits and nuts, and be kind enough to send me the bill." I give you to understand that I followed his instructions without stint, but had some hesitation in presenting the bill because of its size. When the bill was handed to him he adjusted his glasses and said in fatherly tones, "Why, Brother Ramsay, this bill is entirely too small. I fear you did not get enough for a good dinner." That was the eternal gentleman in him. I suppose that the professors of the Seminary keep up the custom of giving Thanksgiving dinner to the students. I feel sure that if this is done and he could know about it, it would be quite as pleasing to him as is the observance of Founder's Day. I recall a story which illustrates the jealous care Dr. Boyce had for the good name of the students. One Sunday morning the Courier-Journal carried the statement that a Seminary student had been arrested the night before in the red light district but that the officer released the student, not being willing to expose a Seminary student. However, to let the

thing go in that way did not suit "Jim Peter." I remember how he brought the policeman to the old Waverly and made each one of us fellows file before him for identification of the alleged evil doer. When the last student had passed and the officer said that the man he had arrested was not there, Dr. Boyce exclaimed impulsively, "I was willing to bet my life that it was not one of our boys." It turned out that the fellow was a medical student.

The following story will illustrate the beautiful reciprocal affection existing between the student body and Dr. Boyce. When young Sampey was to be ordained at the Forks of Elk Horn Church in Central Kentucky, it transpired when the people had assembled for the ordination, that the candidate's church letter had not arrived from Alabama. Dr. Boyce was in the ordination council. He advised that the church go forward with the ordination, which was done. This was contrary to Baptist custom. At least certain brethren said so, and as a consequence a hot controversy followed in the Western Recorder which was very painful and embarrassing to Dr. Boyce. Doubtless some were honest in their contentions, but it was thought at the time others took opportunity of the incident to show bitterness to the Seminary and its great leader. To prove their sympathy, the class in Theology purchased a handsome walking cane and one day at the end of the class I was asked to present the cane. I did so in a few feeble remarks, referring to the unfortunate incident and the newspaper controversy, assuring the Doctor that the boys thought it all folly and that they were indignant. With that I reached under the desk and brought out the cane of ebony and gold, remarking that whatever other people might do, your boys are going to *stick to you*; and the stick was passed over the heads of the boys to the professor. He arose with every feature quivering with emotion and big tears chasing each other down his cheek. He said some very beautiful and appropriate things, but about all the boys could remember after it was over was

that we all cried like babies. Leigh West said that he wanted to start a protracted meeting on the spot.

One of the most outstanding facts about Dr. Boyce was that he was a gentleman in the use of his money. He was the son of a rich man, receiving a large legacy, which he greatly increased during his life-time. Contrary, however, to what seems to be customary with preachers having large means, his money never secularized him, but rather made him more spiritual. No difference how he used his money, whether in giving \$40,000.00 for the erection of the Citadel Square Church in Charleston, or \$10,000.00 for the erection of the First Baptist Church in Columbia, or helping to pay the salaries of the professors of the Seminary in Greenville in those lean trying days of the war and during reconstruction in the South, or helping struggling students to meet their bills, so they might continue at the Seminary, there was never a moment's embarrassment on the part of those who were the recipients of these gifts. I believe the acid test of a gentleman is the way he uses his money and the way he relates himself to his fellowmen whom he helps and to the institutions where his money is placed. We are just beginning to learn the function of money in the development of character and in carrying forward the business of the kingdom.

Now the greatest thing about him was not merely that he was a gentleman in every relation of life, to all kinds of people, in small things and in great, but the outstanding thing of his life was that he was determined that his students should be gentlemen. So it came to pass that in one of his classes he lectured in detail with all the earnestness that he did on the decrees of God in his Theology class, on how to eat with knife, or rather not to eat with knife, but with fork and spoon; how to carve a turkey, how to sit at the dinner table, how to place a lady's chair at the table, how to answer letters and notes, how to conduct funerals and weddings, how to visit a home when a child

was born there, how to deport oneself in church meetings, in the pulpit, in the administration of the ordinances, in denominational gatherings, in short how gracefully and efficiently to perform every act a Christian minister is called upon to discharge. In giving this instruction in detail he had no apology to make for doing so. The unrest of the dude, who thought he knew it all in advance, and the impatience of the good brother, who felt that a seminary course was almost time thrown away and who wanted to get off and start a protracted meeting at once, made no impression on the teacher. He went straight along doing the necessary things. I am venturing to believe that nothing Dr. Boyce ever did was more worthy of a great teacher or bore richer fruitage in the denomination than did this line of teaching. Our people were just emerging from the rank and file of the folk. Moreover, they were a rural people with limited social and educational advantages but a worthy people capable of all kinds of development. Dr. Boyce helped to make the Baptist ministry of the South gentlemen.

II.

Let us now give a slightly different turn to the discussion, taking a step forward by viewing Dr. Boyce as God's gentleman loving men. Any man relating himself affectionately to his fellowmen presents a pleasing conception. A gentleman's interest adds a new touch, but God's gentleman loving men is the activity of a human soul rendering service of extremely high grade. It is scarcely less than surprising to one well acquainted with all the circumstances to find this Charleston youth coming to love men with a soul-consuming passion. It is not quite easy to see how this love came into existence, or how it grew, or what it fed upon, or what atmosphere it breathed, or what showers sustained it. With all respect to the old historic city, this lad seemed an exotic growth

on the battery. It was an aristocratic circle that surrounded him and in truth he, himself, was an aristocrat by nature and rearing, but be it said to his everlasting praise, he was a democratic-aristocrat of the Thomas Jefferson type. With him, as with the great Virginian, the best in art, literature, oratory, social life, and religion was not too good for any of his fellowmen; so it came to pass in his early life that he conceived an ardent purpose of helping his kind. This impulse appeared early and lasted to the end, turning this son of fortune to the Baptist denomination, causing him to choose the ministry for a life calling, inditing the sentiment, on the day of his ordination when asked about his future plans, that he would continue in the pastorate unless he should become a theological professor or build a seminary. There is something mysterious about the origin of the plans of this rich man's son. His purpose to achieve these exalted philanthropic ends dominated his early life, becoming a master passion, obliterating self-love and supplying a boundless pity for human misery and ignorance. It overleapt all limits which his family and comrades had known, making him pronouncedly evangelical in his thinking and evangelistic in all his efforts. Students remember how lenient the professor was on some "blue Monday" when the young preacher had used up his strength the preceding day preaching. They remember how considerate he was in marking examination papers and how accommodating in giving other examinations to the young preacher who had been holding a protracted meeting during the session. All former students remember his interest in Missionary Day at the Seminary and his devotion to outgoing and returned missionaries. No one doubts that all these expressions of interests were due to his overpowering sense of the preciousness of the human soul. It cannot be out of place to compare Dr. Boyce with other men of far-reaching purpose. Moses chose with vehement earnestness to suffer affliction with the people of God rather

than to enjoy the pleasures of sin for a season, and gave freedom to a race of slaves. Daniel purposed in his heart that he would face the worst fate that an Oriental despot could visit upon him rather than defile himself eating the king's meat, and hence devoutly opened his window toward Jerusalem. Wycliffe with similar purpose spent his life in giving a translation of the Bible in the tongue of his fellow countrymen and became an incomparable benefactor. From his early teens Charles Spurgeon with relentless zeal purposed in his heart to give the gospel of the son of God to the plain people of London and with glorious results. Likewise, with red-blooded purpose of heart not inferior to that of anyone named above, James Petigru Boyce resolved to give a great seminary with its educational advantages to Southern Baptists. My contention is that no other theory than that of an overwhelming and soul-consuming love for men will account for James P. Boyce and explain his career. This passionate love was the motif that directed his thinking in those early conferences and in the preparation of those papers which led to the establishment of the Seminary. It gathered about him kindred spirits like that of John A. Broadus. This purpose to help his fellowmen ran through all his plans, through his conversation and writing, his preaching and teaching as the scarlet thread runs through every foot of the cable of the English navy. It was the ground tone which sounds in all the traditions and reminiscences and published documents of that early day. This zeal for souls called out the finest sensibilities of his being as the morning sun causes the dew laden flowers and plants to bend toward the god of day.

III.

The other thought which I would present in this discussion is God's Gentleman's love of his God. Let the thought embrace both the subjective and objective love—

man's love for God and God's love for man. I am wondering, after these years, what was the greatest thing Dr. Boyce did for us and the truly great thing that he left to posterity. This greatest thing would not be found in buildings or even in organizations or institutions—indeed it would not be a thing but a spirit. In its highest conception it is connected with the love of God. That supreme love expressing itself in his teaching and preaching. He ever dealt with fundamental truths. He was reared in a city where two quite opposite ideals of civilization obtained. At times the contrast was sharp. I refer to the ideals of the Puritan and the ideals of the Cavalier. The sturdy Scotchman and serious Englishman with their earnest views of life and nonconformist methods made a tremendous appeal to young Boyce. On the other hand, the spirit of the jolly Cavalier, brought over from France and England, receiving prestige from the fox hunting parson and the leaders of society in the city by the sea, must at times have lured the cheerful, optimistic spirit of this son of fortune. But he safely passed the breakers and turned away to Princeton Seminary to become a most conscientious student of the deeper Pauline doctrines, which at that time were interpreted in the more drastic terms of election and Calvinism. I think Boyce accepted a somewhat modified form of Calvinism. The radiant cheerfulness of his own disposition along with the dominant methods of the Cavalier in his native city, conspired to soften the severer doctrines of the Calvinist of the Hodge School of Theologians. So I think when Dr. Boyce came to teach God's attributes and that group of truths relative to the love of God and His sovereignty, he was an unsurpassed teacher of Theology. I am not sure he has been fully appreciated in this respect. The subject matter was so profound and in some of its bearings so inexplicable that the students did not know how great the teacher was. I remember that we used to say that if

Broadus were teaching Theology he would simplify the subject. I know now that the real difference lay in the profound truths discussed and that to simplify would have been to become superficial.

It is understood that Boyce was not as eloquent as Broadus and Williams. Probably the Princeton teaching of Calvinistic doctrines along with the prosperous career of this rich man, prevented his having some of the tenderer touches of those great teachers with whom he was compared, but in the matter of expounding the doctrines of God with great knowledge and vast reaches of feeling he was unsurpassed. All the men to whom I wrote for opinions concerning Dr. Boyce included in their replies their impression of two great sermons that they had heard him preach: one on "The Lost and Found," in the fifteenth chapter of Luke—an exposition of the everlasting love of God the Father, and the other a sermon on the text, "In the Beginning God." Ernest Cook heard this last named sermon in Broadway church in Louisville, and when the service was over he rushed to the preacher and told him impulsively that it was the greatest sermon he ever heard on earth. The thing I wish to emphasize in this connection is that all the way it was God's gentleman expressing the love of God. You never missed that conception.

Now let me point out how this phase of the love of God in Dr. Boyce affected his own character. He was the most devout man I ever knew. He was mighty in prayer—that was the universal verdict of his students. I now shut my eyes and call back the past. I see him come to his desk at four p. m. in the old classroom, picking up the box of matches, lighting the gas jet, waving the match slowly until at last the blaze is extinguished, then saying—"Let us Pray." Short, simple, but oh, what spiritual reaches! Edwards of Georgia was not a very apt student. Returning the fifth year he apologized saying that he did not

mind coming back,—the board was cheap and that no man living could pray like "Jim Peter," and he affirmed that he stood in need of prayer.

Another of the marked characteristics of Dr. Boyce was his patience. I believe for my part that since his Master walked the earth no man ever excelled Boyce in patience. Patience had its perfect work. On a lazy afternoon when the class was deeply enmeshed in the labyrinth of Calvinism, Arnold with dogged persistence objected to many points of the theory. For full ten minutes the teacher put forth every effort to explain the subject. When he had disengaged himself from Arnold, a fellow sitting far back in the classroom, who had been asleep, awoke at four-thirty p. m. and asked the identical question that Arnold asked ten minutes before. Now what would you have done? What do you suppose the teacher did? He knew the fellow had been asleep. He did not revile him or admonish him but without faltering he turned back with Christlike patience and trod the same intellectual road, step by step, that he had walked with Arnold. At first we were provoked with the sleepy brother, and then it all dawned upon us—that Christlike patience of the teacher and we sat utterly amazed. Literally his patience never failed. I think his love never failed, but I know his patience never did. I have seen him become indignant but never impatient. But at last I think the greatest quality in Dr. Boyce was that of reality. He was as simple hearted as a child. I remember coming out of the Mediterranean Sea from Naples early one summer morning, and looking out of the port hole of my stateroom I saw Gibraltar. My first impression was that I had often seen it but upon reflection I remembered it was only the picture I had seen, notably that great picture of the Prudential Life Insurance Company which it gave to the public. I walked back and forth on the deck gazing at the massive pile of rock, thinking of its wonderful his-

tory, trying to imagine what rivers of blood would flow before this mighty rock, would be allowed to pass from the nation that owned it, until at last I caught the difference between the picture and the reality. So I came to think of Boyce. At first he was like other men I had seen, but later I came to think of him this way—that other men had some qualities of reality but that Dr. Boyce was reality. Other men were lowly of spirit, he was meekness. Other men tried never to compound with their conscience—he was conscientiousness.

It seems to me that at last the greatness of Dr. Boyce as a teacher is summed up in the relation of father and son. I feel confident that the deepest soul struggle that this young Charlestonian had in the formative period of his life, reared as he was in that festive city where Cavalier influences were dominant, was over the acceptance of the doctrine of Calvinism. He resented the suggestion that the doctrine of election was a reflection on the goodness of God. His strength was put out in defense of the doctrine of preterition, that dismal account of the destiny of the non-elect. When he was teaching, it always seemed to me that here was a loyal son defending the ways of his father. He often seemed grieved that men did not know his Father. It has been said that Dr. Boyce had no doubts. Probably in a large sense this was true, for he had met and conquered his enemies through faith, and the reward of victory shone forth in all of his thinking and teaching. Sometimes in the class discussions a Newfoundland fog would settle over us but through the darkness there was ever one gleam of light—Boyce's face with his great blue eyes shining on. Memory wings its way back across the years. I see Dr. Boyce in the old Fourth avenue lecture room the last day of the class, which was the last time I ever saw him. I left him there. Also I left many of my doubts and difficulties on the same spot. My religious life, I trust, has expanded, my creed grown shorter and

deeper, but like the face of a young man whom I know whose characteristic features are practically the same as they were at two years of age, only grown more mature, so has my creed on Calvinism and free grace. It is in essence what it was in Boyce's day. As I think of it now I doubt very seriously whether any man taught these intricate and inexplicable doctrines better than did my old teacher of Systematic Theology. In some great way Boyce became to the more thoughtful students the exemplification of certain qualities of God's character. You caught the spirit—you did not worry about the mystery. As I think of it now, I know two things that I did not then understand. First, I did not fully appreciate Dr. Boyce in those days, though I held him in very high esteem. He was a vastly greater man than I knew him to be. The other thing is that Dr. Boyce had far more influence over me and planted more principles of truth which have dominated my thinking, than I knew of at that time.

It is the custom of a benevolent order that when one of its members dies all the members pass the open grave and each throws upon the casket a sprig of acacia. I would here offer this small meed of praise as a token of appreciation. Emerson says that an institution is but the lengthened shadow of a man. The criticism upon this aphorism is that it takes more than one man to make a great institution. That is a significant fact in the growth of this Seminary, but we cannot now pause to distribute praise. All this is fully understood. On the occasion of Dr. Boyce's funeral, Dr. Curry said that when Arnold of Rugby went into the schoolroom his friends counted it a waste of great talents which would have shone so brightly elsewhere; but I recall that Jowett said, referring to the same Arnold and his co-laborers—"Rigorous masters seized my youth, trimmed its fires, purged its zeal, pointed away to the great white star of truth, there bade me gaze, there aspire." Another has said that the greatness of England did not come from its battlefields and legislative

halls and marts of trade, but from the playgrounds and classrooms of the school of Arnold of Rugby. Some such praise might be given for the work of this Seminary in the development of the South in all higher things. If suddenly you could delete the influence of this institution from our Southern life, it would be like a total eclipse of the sun. Judge Humphreys said at Dr. Boyce's funeral that when this man brought the Seminary to Louisville he did more for the honor of the city than if he had belted the earth with a girder of iron or transferred to Louisville all the looms of Manchester.

My concluding thought is an appeal. Dr. Boyce, his co-laborers and his generation did their work well. Before their departure the Seminary was firmly established, but we have come to a new day in which the Seminary is embarrassed not by failure but by success. The old buildings will meet the demands no longer, the same is true of the faculty. They have wrought well, none better, but there is not enough of them, that's all. The present situation is serious if not a reproach. It is at least an unspeakable misfortune that the Seminary did not get a larger share from the 75-million campaign. Now here in the sight of the graves of Boyce and Broadus, we must sound the clarion call of progress. L. O. Dawson tells us that on that cold January day in 1889 when the Seminary boys turned from the grave of their great leader embowered alike with the wealth of flowers and affection, they resolved to keep their promise made by definite resolution a few days before near the casket of their teacher, to consecrate their lives more fully than hitherto to the cause for which his life was spent. As Hamilcar laid his hand on the head of young Hannibal, his son, and bade him carry out the life long purpose of his father in behalf of Carthage, so I today call upon you to renew your deathless devotion to the cause of the Seminary. Our motto is not "*Carthago delenda est*," but "*The greater Southern Baptist Theological Seminary shall be built!*"

CHRIST IN MAN-MAKING.

THE NORTON LECTURES AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, 1923.

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LECTURE II.

CHRIST IN ENVIRONMENT.

The biologist and the sociologist have a traditional quarrel, the one standing for the importance of heredity, the other standing for the importance of environment. The biologist sees something akin to fatalism in heredity, and the sociologist sees something akin to freedom in the opportunities presented by environment. The controversy is not unlike that between the Calvinists insisting on predestination and the Arminians insisting on free grace.

Yet even biologists and eugenists are ready to admit that environment plays an indispensable role in the making of lower organisms, and, moreover, the parental bodies are environment to the heredity-bearing germ-cells.

Now, the biologist Kellogg, recognizing the limit of heredity alone, says "it would be a calamity beyond reckoning if heredity were to be the sole arbiter of our fate," meaning that it would leave many people hopeless and absolve us of personal responsibility. Also, recognizing the influence of environment, he says: "There is no result of heredity without environment . . . the two are inseparable; they inevitably co-operate, one without the other is nothing. Environment has a large influence in determining the outcome of any given person."

And the eugenist, E. W. MacBride (*Encyc. Brit.* 12th Ed., vol. 31, Art. "Eugenics") says: "Now it may be con-

ceded that in order to bring out the full potentialities of any organism, a favorable environment is necessary; if the soil be too dry the seed will either not germinate at all, or if it does germinate, it will produce but a poor and sickly plant." He adds however, "But all gardeners know that no amount of moisture or manure will ever produce from seed of inferior stock the plants which can be raised from fine varieties. If the poultry-keeper wishes for a large egg supply, he must choose the breeds of fowl which he must keep; no matter how he feeds the inferior breeds he will not obtain from them a good yield of eggs."

This old quarrel has broken out afresh in our own day among educators. Some are hereditarians and others are environmentalists. The one insists on native ability, general intelligence, and the importance of mental tests and measurements. The others insist on the importance of opportunity and education. The hereditarians recognize "an aristocracy of brains", the environmentalists want "democracy in education". The hereticarian says with Bernard Shaw, "You cannot make a silk purse out of a sow's ear". The environmentalist says, given the same opportunity and training, there will be fewer sow's ears. Thorndike and Terman and Freeman may be taken as leaders of the one group, and Bagley and Walter Lippman as leaders of the other group.

Fortunately there is no necessary conflict between these two views. There is a measure of truth in each view to be accepted and perhaps also a one-sided emphasis to be rejected. Men are born, they are also made. Jesus taught "some are born eunuchs, some are made eunuchs." Our inherent capacities come from heredity, our opportunities for growth come from environment. Our heredity is a limit set by nature beyond which we can not go; our environment, if poor, may prevent our reaching our limit. Not only is the heredity of the human race not what it should be, but the environment of the human race

prevents it becoming all that even its present heredity allows. It may be an unalterable fact that the black soldier in the American army had only 75 per cent of the native intelligence of the white soldier, as some students aver, but it is an alterable fact that the negro soldier has not realized his 75 per cent capacity, has not gained his other two talents, has not invested his capital at nature's rate of interest. Besides, if the eugenic program is followed, a given race of retarded development may in time increase its general ability. And the phrase "democracy in education" need not mean equality of opportunity for all but fullest opportunity for each.

So in the present discussion we have to consider first the present thought about environment and then the relation of the teaching of Christ and of Himself to the second primary influence in man-making, ending with some practical suggestions.

There are six Great Haunts of Life, according to J. A. Thomson, viz:

1. The shore of the sea.
2. The open sea.
3. The depths of the sea.
4. The fresh waters.
5. The dry land.
6. The air.

Animals and men are adapted "to meet the particular difficulties of the haunt which they tenant." This is the principle of adaptation to environment. So the character of the environment helps to determine the character of the living organism.

Among the characteristics of organisms due to adaptation to environment, are the fin, scale, and gill of the fish; the lung of air-breathing creatures; the wing of the bird; all the organs of sense; all the muscles of action; the nervous system, the brain, even the cerebra with which man's highest thinking is done; in fact, every developed

physical characteristic of any organism. It is probably true that brains were used to control bodily action long before they became the instruments of abstract thought. First that which is natural, afterward that which is spiritual.

To illustrate and demonstrate the determining influence of environment, we return to Vernon Kellogg's experiments with silk-worms.

If silk-worms hatched from a single clutch of eggs are divided into three groups and fed a full, half and quarter ration respectively, they will produce three lots of cocoons of large, medium, and small sizes, and their cocoons in turn will produce moths of large, medium, and dwarf sizes. Food is a part of environment. So also are light and heat and moisture. It is to be conceded to the hereditarian, however, that these effects of food being acquired characteristics, are not transmitted to the succeeding generation.

Is the environment the cause of the germ-cell? Or is the germ-cell the cause of its bodily environment? This question is still unanswered. We do not yet know whether the hen comes before the egg—the environment causing the germ-cell, or the egg before the hen—the germ-cell causing the environment. Until we do we can assign the primary place to neither the biologist nor the environmentalist. Possibly the cell and its environment came together, and so both have the primary place.

So environment is one of the determinants of man. This means that given a similar native mentality, those of better education will excel in achievement. In this connection we may recall that some Maoris of New Zealand, a race that has added little to human culture, have as individuals availed themselves of British education and become very capable, "comparing favorably with the Caucasian colonials." This suggests that a given race may be backward through lack of opportunity and education as well as through lack of inherent capacity or both.

Through what I believe is not simply a fortunate but really a providential arrangement of nature, man is in a position to control in a measure not merely the services of future heredity but also the potent influences of the present environment. Man is becoming a more accurate student and a more complete master of his world. In remaking his own environment man helps to make himself. So parallel to the mainly British conception of eugenics, we have the mainly American conception of euthenics, "the science and art of improving the human race by securing the best external influences and environmental condition for the physical, mental, and moral development of the individual, and for the maintenance of his health and vigor." It has been sponsored by Mrs. Ellen Richards, Jacob Riis, Dr. E. T. Devine and others. As the eugenist is concerned to secure better heredity, the euthenist is concerned to secure better environment. The one is thinking of the future, the other of the present. The one is thinking of inner capacities, the other of outer opportunities. Unfortunately they often criticize each other's plans instead of co-operating. The eugenist thinks it is idle to expect increased racial efficiency from "patching up conditions", while the euthenist thinks it is wasteful neglect not to realize to the full the latent efficiency already present. Perhaps both are right in what they advocate, and wrong in what they reject.

* * * *

Now, again, is the mind of Christ alien to the euthenic program? Can a Christian minister or layman consistently work for the improvement of conditions insofar as these improve mankind? Let us see.

Christ found himself in a certain environment, physical and social. In that physical environment were the mountains, the sea, the air, the hill, the plain, the cities, the ravens. People go half round the world to see the physical environment in which Jesus grew up, often returning disappointed and disillusioned.

He came into a certain social environment including the Nazareth home of Mary, Joseph, the four younger brothers and the two or more sisters.

There was the town of Nazareth, a small village where everybody knew everybody, of poor reputation, conventionally religious, with no great expectations for its own sons.

There was Jerusalem with scribes and Pharisees and publicans and sinners.

There was the small town and country life, stirred by Roman oppression and the expectation of a coming Messiah. There too were "Main Street" and "The Eyes of the Village".

There was Samaria, half-Jewish, provincial, reverencing Jacob and Moses, with its own central place of worship.

It was an age of miracles, of angelic visitations. The herald's coming is foretold to Zacharias, the annunciation is made to Mary, and also to Joseph, shepherds hear the heavenly angels sing. Persian magi are led by a star. Simeon and Anna prophesy, Joseph is warned in a dream, John, the baptizing forerunner, appears, calling for a preparing of the way and a straightening of the paths.

And then, into this physical, social world came Jesus.

Following our proposed plan we will ask first concerning the teaching of Jesus insofar as it is related to the environment question, and then, how He personally related Himself to His environment, ending with some practical suggestions.

As a preliminary, we may agree to define the environment of a given individual strictly as those portions of the outer world in response to which he varies. (cf. Dewey, Democracy and Education, p. 113). And this environment is of two kinds, physical and social, which are closely related through the human bodies,—the physical medium of social communication.

It should also be noted that what Jesus did and taught are so unified in the gospel narratives that only by abstraction can we speak of His teaching covering environment before we come to His action in relation to it.

In view of the nature and kinds of environment we may expect His teaching on this subject to cover regard for the bodies of men and for their social relations. What do we find?

That He Himself cured the bodies of men and taught His disciples so to do. That He Himself, in the carpenter's shop, turned the material of His physical environment into useful implements of service, into ploughs and yokes, according to St. Jerome. That He chose laboring men for His companions in His public ministry. That He Himself sympathized with the repentant publicans and sinners rather than the self-righteous Pharisees and scribes and taught His disciples so to do. That He Himself as the Son of Man rose above both Jewish race-prejudice against Samaritans and Gentiles and above Jewish race-pride in being sons of Abraham and taught His followers so to do. He denounced His social environment as an adulterous and sinful generation. He rebuked His beloved disciple John and his brother James, those sons of thunder, for their violent expression of race-prejudice in wanting to consume with fire from heaven the Samaritan village that would not receive them, saying, "The Son of Man came not to destroy men's lives but to save them", here having in mind their physical lives. He used a member of this same despised hybrid race as the model of compassion in the parable of the Good Samaritan.

The message His disciples were to give the sick they healed was: "The Kingdom of God is come nigh unto you." He taught them to pray that the Kingdom of God might come on earth,—a present abiding social reality,—a spiritual theocracy, of which Abraham, Isaac, Jacob, and all the prophets were members, and to anticipate the

service and joys of their Lord after death. He commended even the unjust steward for his wisdom in making friends of his Lord's debtors. He condemned Dives, not because he had money but because he did not share it with Lazarus,—suggesting an economic principle of profound significance. We are to perform our civic and patriotic duties in rendering unto Caesar the things that are Caesar's, which is not to be regarded as inconsistent with our religious duties to God. The second great commandment He found in the law is the bond of social union. Using an illustration from the physical environment to show the inseparability of the good and the bad in the present social environment, He spoke the parable of the wheat and tares. The drag-net too brings in fish both good and bad. He saw the blind leading the blind, to Him a parable of the spiritual leadership of Israel in His day.

One of His pointed stories is called the parable of the sower. We might better call it the parable of the soils, the parable of the influence of environment on heredity. There are the wayside, the rocky, the thorny, and the good soils. These soils illustrate types of men. On three of the soils the seed of life have little chance, and on the good soil heredity appears in some bringing forth thirty, some sixty, and some a hundred fold. Jesus here clearly recognized how some environments limit and others give the necessary opportunity for the seed of life, the word of God.

He taught His disciples to serve their day and generation but in so doing they were to recognize their predecessors: "One soweth and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor." They were social workers and successors of social workers. Their ministry was to their own generation. They were working for the welfare of their fellows in body and soul.

The chart of His life of service is social as expressed in the text of His first sermon to His fellow citizens: "The

Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

To the inquiring disciples of the doubting John, Jesus replied, "Go your way and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them, and blessed is he, whosoever shall find none occasion of stumbling in me." This portraiture of His physical and social work is autobiographical.

To the kindly disposed Pharisees who warned Him of Herod's murderous intent, he said, "Go and say to that fox, 'Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected.'" Danger did not deter Him from His ministry to men.

In commissioning the twelve to go forth two by two, He "gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness, and said: 'Heal the sick, raise the dead, cleanse the lepers, cast out devils, freely ye received, freely give.'" It was the ministry of healing, which the Christian church has largely lost, thereby permitting many healing cults to arise, the latest in America being that of Coue.

When the seventy similarly sent out, returned, they said with joy: "Lord, even the devils are subject unto us in Thy name." The gates of hell were falling.

In sending out the seventy He had said: "He that heareth you heareth me; and he that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent me," thus expressing the sense of His unity with His disciples and with God.

And, returning to this thought in the graphical portrayal of the last judgment He says the King shall say

unto the sheep on His right hand: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." But the goats on the left hand are told to depart because they did none of these things. Neither the sheep nor the goats recognized in the day of their visitation their Lord in His needy brethren.

These several passages show, (do they not?) that the mind of our Lord was set not toward saving the souls of men without reference to their bodies, but to saving them, body and soul, and to saving them in their social relationships. His was indeed the method of *curing* ills, though by following His principles of conduct there had also been prevention of ills.

Through the historic ages too, monasteries, hospitals, asylums, and missions have improved the physical and social conditions of mankind, ministering in His name.

In our own day we have witnessed the increasing application of the gospel to the problems of capital and labor (Sherwood Eddy has organized a new Fellowship of a Christian Social Order), to the problems of international co-operation and world peace, of prison reform and improvement of housing conditions, of sanitation, and education, of woman and child labor, of racial co-operation, of corruption in politics, of prohibition, of the divorce question, and settlement work, and world evangelization. These are not a new gospel, they are only new applications of the principles of the old gospel. And even the application, too, is sometimes as old as Christianity, as, for example, to divorce and world evangelization.

There is but one gospel, it is a gospel for both the individual and for society. The pure gospel is an applied gospel. The individual apart from society is an abstrac-

tion. Society apart from the individuals composing it is likewise an abstraction. Where the gospel really reaches an individual, he becomes social leaven. When social and economic and physical conditions are improved, these improve individuals. The gospel saves individuals in societies and it saves societies of individuals, just as Jesus both conversed with Nicodemus and preached to the multitudes on the mount.

Jesus taught "I am the life" and also: "I am come that they might have life." Whatever Christians can do to make life more abundant for men is a part of the purpose of Christ. He distinctly taught too: "Greater works than these shall ye do because I go to the Father."

So we conclude that the teaching of Jesus supports, indeed has inspired, the euthenic program. Let us turn to His personal example in relation to His physical and social environment,—which indeed has already been intimated.

And first we note that His was a chosen time and place and people. He Himself was set forth in the fullness of God's time, in the city of David, of the people of Israel. His environment was chosen for Him by the purpose of God, with which His own obedient will co-operated. And then, from the general scene in which He found Himself. Jesus chose His own environment. At twelve He sought out the Temple, His Father's house. At thirty He received John's baptism of repentance and social righteousness, and was led unresisting into the wilderness. He chose disciples to be with Him. He changed His residence from Nazareth to Capernaum. He attended a wedding feast. He went in the synagogue on the Sabbath day, as His custom was. He worked miracles for the relief of man's estate, some showing His control of the physical environment, as turning water into wine, and some of the social, as casting out demons. He cleansed the temple, the physical environment of the Jewish spiritual life. He made visits of friendship in the Bethany home.

He manifests surprise that the Roman centurion had greater faith than any found in Israel, and He healed his son. He exclaimed at the faith of the Syro-phoenician woman and healed her daughter. These were Gentiles. His social environment moved Him to compassion so that He sent out the twelve and the seventy as shepherds of the unshepherded sheep.

Thus Jesus chose His environment and improved it. The limits to His work were set only by the environment itself, His spirit was not given by measure.

And further, Jesus said to Himself: "I am the light of the world." Light is environment. Jesus is the saving phase of our social environment.

He never taught that man was a victim of social circumstance, yet He was Himself a soul in conflict with a portion of His social environment: "He set His face stedfastly to go to Jerusalem." The light was shining in the darkness and the darkness apprehended it not. He came unto His own possessions and His own people received Him not. This led to the tragedy of His life, which cleanses and purifies by a divine Katharsis the lives of men. And when His work was done He ascended to His proper environment.

So Jesus Himself, coming into a prepared physical and social environment, teaches us in a personal way how to choose, and to improve our environment, even to be the right kind of illuminating and saving environment for others. And so by what its Founder taught, and did, and Himself was, we recognize that we make man better by improving his physical and social environment.

Can there be any doubt that the euthenic program, which improves man by improving his environment is a part of the mind and the practice of Christ? The Christian program needs to incorporate euthenics in justice to its Founder and for completeness, and the euthenic program needs to incorporate Christianity for power.

But what shall we do that the spirit of Christ may be embodied in the euthenic program, that we may work the works of Christ in our environment? We have a Christian duty to environment, to support it, if it is right; to change it according to our ability, if it is wrong. We are to be social reformers, as followers or as leaders, according to our ability and opportunities.

We must help to put into the environment what we want in man and help to take out of the environment what we do not want in man. One way of helping human life to become good and beautiful is to put goodness and beauty in the environment that the natural processes of imitation and suggestion may operate.

We must become students of the social environment in order to discern accurately what the social ills are that they may be attacked. We are not to despair of society because its ills are many; we are courageously to attack these evils, remembering that the Kingdom of Heaven comes slowly and gradually and unobservedly, as leaven works in the meal till the whole is leavened, as the mustard seed grows into the greatest of all trees. The spiritual coming of Christ is constantly taking place as old evils are overcome with good and human hearts yield to His sway. If we have a literal faith in the future physical second-coming of Christ let it rather stimulate than hinder our efforts to hasten His present spiritual coming, remembering His promise concerning the greater works.

Even a casual survey of present social, economic, industrial, and political conditions in America to-day reveals a catalog of ills to challenge the efforts of the most intelligent, courageous, and consecrated worker in this vineyard, such as, a complacent nationalism while Europe languishes for our aid, an industrial order based on competitive strife between organized labor and organized capital; a system of political government shot through with commercialism; race-prejudice and mob-violence;

open defiance of law in the non-observance and the non-enforcement of the 18th Amendment to the constitution; the practically uncensored movies resulting in the standard of morals of our youth being set by Hollywood, California; a commercialized theatre under the domination of licentious producers and managers; the unspeakable social evil,—our greatest menace to pure heredity and racial vitality, with its half-million women victims; an unchurched multitude of some sixty million Americans out of a total of 110 million; the general and unchecked practice of profiteering (there were 17,000 millionaires made in America by the world war); the mad pace at which we live, thousands making a short joy-ride of life; the divorce evil, one marriage in every nine later being annulled; the reckless waste of our natural resources; the ugliness of our cities; the total illiteracy of 6 per cent of our population; our practical materialism and worldliness; our ill-health; our annual death rate of one and one-half million, a third of these being preventable; our seventy thousand annual alcoholic deaths; our 23,000 annual deaths in child-birth; our one million tubercular patients; our two and one-half million venereally diseased; our three million annual cases of illness, one-half preventable; our 45 million physically imperfect; our one and one-half billion annual financial loss from preventable disease and death.

If our view takes a wider sweep of the world situation, we find one-half the people of our little planet unable to read and write; one-half without scientific medical attention; one-half without ever having heard the name of the Revealer of True Life, and all staggering under the demoralization and the pauperizing effect of war.

“I had fainted unless I had believed to see goodness of the Lord in the land of the living.”

So we are not to be abashed, but we are to “go up and possess the land, for we are well able to overcome it.”

The fundamental constitution of things whereby goodness is self-preserved and evil is self-destructive, which is the witness of God in life, is absolute warrant for our final victory.

It is, of course, not my thought that the minister should be only a social reformer, or primarily such, but that by preaching Christ he should inspire all forces of social reform and co-operate with them according to his ability and opportunity. The spirit of Christ alone can furnish an adequate solution of these social questions. As Jesus bore witness to the truth in the midst of His social environment, at a cost, thus disengaging the most influential movement in history, so must we, ministering in His name, i. e., power, bear witness to His truth at any cost in our social environment. Without Christianity social work is this-worldly, and without social work, Christianity is other-worldly. Social work is not something apart from Christianity. It is a part of true Christianity.

When Christianity joins forces fully with both the hereditarian and the environmentalist, both increasing man's native ability, and improving his environing opportunities, it can more easily succeed in its last and third appeal to the individual's own intelligence, and will, both of which it will have already so well endowed and trained.

And so, Christ for euthenics and euthenies for Christ!

FINDING GOD IN OUR UNIVERSE.

BY EDWARD B. POLLARD, D.D.,
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All progress is a progressive finding of God, united with, or rather involving, a progressive using of Him. A witty agnostic has said, "We do not know God, we simply use Him." But we must both know and use Him, if humanity is to make progress in the things that are worth while.

Superficial observation would lead us to suppose that that progress in knowledge which we call science, has been a progressive banishing of God; or at least, a pushing back of the region of His operation, until His presence has gradually receded and the sphere of His actual operation become so restricted as to be almost nil. About four centuries ago, a period which somewhat resembles our own in the rapid growth of knowledge concerning the physical universe, God seemed about to be eliminated from the *geographical* universe, the world of space. It was the period when the Ptolemaic system gave way to the Copernican. The former supposed a comparatively limited world, with the earth as the center, the illuminating bodies moving in the firm canopy of heaven to give light to the earth. Above, still, was heaven, God's throne and eternal abode. Beneath the earth was the place of departed spirits (the Hebrew *Sheol*) later to become the definite location of the hell of the wicked. All this was very precise and easily comprehended. Then came the telescope and the mariner's compass, with the discovery that the earth is round, that it is one tiny speck in the great unfathomed areas of space, and that our planet revolves, not only around the sun, but on its own axis, and so, that there is no fixed *up* and *down*, as was supposed. In the infinite stretches of space there appeared to be no

longer any place at which to locate God's throne, or fix any definite area of heaven or hell. No wonder believers in God were disturbed at the new astronomy, and even condemned as infidels and atheists those who promulgated it. They could not at first adjust their eyes to the new light. Today however, Copernicus, Galileo and Newton give us no trouble. We have ceased to think of God in geographical terms. In other words, the discoveries of those early days of modern science forced believers to a more spiritual and a truer conception of God, and His place in the universe.

What the earlier scientists did for God in space relations, more recent investigators have done in *time* relations. Up to a comparatively recent period, men generally thought that a very few thousand years ago—one student of the subject, a learned Westminster divine, fixed it as "on October 23, 4004 B.C., at nine o'clock in the morning."**—God began His work of creation. Then came the geologist, the archaeologist, the evolutionist—a great host of investigators in many realms of research, and informed us that the universe has been going for untold aeons of years. Again God seemed to be pushed so far back in time as to be irretrievably lost in the dim darkness of an unexplorable past. Here again, however, the loss was only that we may find Him anew, and all the more richly, as the ever-present, ever-active One, "in whom we live and move and have our being."

The invention and use of the microscope, enables men better to understand the nature of wide ranges of life before unknown, unexplored. The science of bacteriology opened up a new world, as truly as did the mariner's compass, or the telescope. Many "mysterious acts of providence," such as plagues of cholera, and other scourges and epidemics, became scientifically intelligible,

*Reverend John Lightfoot 1602-1675.

being found to be due to the presence of germ-breeding filth. Hence such scourges were set at the door of man's carelessness and incompetence, rather than to inscrutable acts of God. Thus was the Almighty again supposed to be pushed further out of His universe. But the fact is, He was not; but became better understood in His method of working in providence. Today if an epidemic of cholera should break out, or of typhoid fever, we are not left to guess, as did the saints of medieval cities, whether God were angry with the people for neglect in leaving alive too many Jews or Mohammedans, or for forgetting to do proper honor to the "Virgin Mother of God"—we now know that God is teaching men the results of bad sanitation. Thus the microscope has not abolished the doctrine of the providential presence of God in the affairs of men, but clarified it, and enabled us to live more in accord with the mind of God, as He operates in a world of cause and effect, and not in a world of arbitrary judgments and caprice.

It is in the field of psychology that the severest attempts are being made today to have it appear that God and spirit are unnecessary hypotheses. Those who have been giving their time lately to fighting the biologist, have not seemed to perceive where the real battle is just now most dangerously raging. A quarter of a century ago when Stanley Hall, James and Starbuck began their investigation of religious phenomena, and some began to speak of the psychology of inspiration, the psychology of conversion, etc., many supposed that unholy hands were being laid upon the sacred ark; that the miracles of revelation and of regeneration were being explored by irreverent and impious research. A second, sober thought led the reverent one to understand that it was no unholy invasion to try to know more accurately how the soul acts when it acts religiously; that is, to discover the laws of God, written in the constitution of the human soul. We

now are all the more intelligently convinced by those studies, that religion is not incidental nor accidental to man, but constitutional, vital—a very part of him as man.

Those present-day materialistic psychologists who reduce psychology to mere neurology; all behavior to instinct, all conscious will to sub-conscious suggestion, all spiritual power to subjective states, will fail because of the sheer inadequacy of their findings to explain all the facts. When the smoke has cleared away, as in former days, God and the spiritual life will not have vanished, but will be seen in clearer light. One drops a word upon the air; it travels as sound-waves to some ear, sets a membrane vibrating and the impression is carried from nerve-ends to the brain; there are molecular changes in the brain, quite different from sound-waves, and those brain changes, through some mysterious process of transmutation, convey to the man of the hearing ear an idea, vastly different from the neurological change in the brain of the perceiver. The thought conveyed to the brain by the word spoken in the ear sets up emotions and works a transformation in the will; the man becomes *per chance*, a new creature, in character and conduct, through the transforming influence of the spoken word. Such an experience is not an uncommon one. Can this all be reduced to vibrations and molecular changes? The experimental psychologist has laid upon a delicately adjusted table, a woman. He wishes to measure motherly emotion in terms of blood-pressure. Suddenly the woman's baby is brought, unexpectedly, in her presence; her heart beats faster, the blood flows more freely to her brain, the table tips a little, and the scale measures the emotion in terms of increased blood-supply in the mother's head. "I have it," this psychologist cries triumphantly, "a mother's love is nothing but 2.6 degrees pressure." Can any mechanical scale register the true meaning of mother-love?

Two THINGS NEEDED.

There are two things the science of today badly needs. The first of these is more science. I speak rather qualitatively than quantitatively. The religious man's true strategy is not to undertake to stop the scientist. Such tactics have so often failed in the past, that the lesson should be, by this time, learned. Science will go on. Emerson said the universe is fire-proof and a match can therefore be struck anywhere. The religious man may be confident that truth is incombustible; and that any truth will eventually help us understand all truth. What we should insist upon is that the scientist shall not stop with some discovery, and suppose that his own little bit of information is the whole of it. "Words are only sound, life is only chemistry," "ships are only boards, thoughts are only brain changes, music is only vibration, man is only automatism, God is only an idea of value"—and so on! Under much present-day science the universe is no *universe* at all, but only an aggregation or succession of phenomena; man is no man, but successive states of consciousness; God is not God, but only trying, with varying success, to become a God. The scientist must go deeper.

A second imperative need is *interpretation*. Scientists have brought to light a vast aggregation of facts in various fields of inquiry. There has too little time been given to their meaning. A fact is not really of much value till we know what it means. So has science been dominating the field in the past fifty years that philosophy and theology have been decreed obsolete on every hand. "Away with metaphysics," they say. But what does all this mighty array of facts mean? Specialism in research has contributed vastly to the increase of the stock of information about the universe, but what we need is real knowledge and wisdom. These can only come by correlation of the many pieces of information, and an interpretation of their real significance.

LAYING THINGS STRAIGHT.

There are some who think we shall never again be able to work out to any systemization of knowledge. Before the modern scientific era, the schoolmen sat down and thought the world into a complete system. That was comparatively easy, because they did not think of bothering about facts. Theologians readily worked out their complete systems, because they lived in a world in which everything had already been completely revealed. All that was necessary was that one put the pieces together logically by the process of deductive logic. But what about the theologian of today who believes that Christian experience, God's leadership through the ages, must also go into the making of an adequate theology; and that since light derived from any sphere of God's universe is light upon God and His ways in the universe, and therefore must have a place in any adequate treatment of the science of God? It is clear, then, that theology must be a growing science, as it has always been. Is it a hopeless task to expect to systematize truth in a world of rapidly expanding knowledge? What if, when we are just ready to put the pieces together, as one working with a jig-saw puzzle, to make a complete picture, others come and dump a hundred, or two, additional curious pieces into our laps and insist that these too must go into the picture?

What the world needs today is not less science, then, but a profounder science; the arrival of a giant metaphysician, a super-theologian who can interpret the meaning of the new world that the scientist has discovered, a world that he talks, truly enough, about, but knows not wisely nor too well. We may know everything concerning the universe except the truth about it, if we stop with what the physical sciences alone can bring. When the giant interpreter comes, he will courageously face the facts of the universe, see into their heart, and unafraid, lead men into the fuller presence of God.

A FEW SCATTERING REMARKS CONCERNING
MODERN NOVELS AND NOVELISTS;
WITH AN AFTER-WORD CONCERNING MR. HUGH WALPOLE
AND HIS DISCOVERY OF CHRIST.

BY ONE OF THE BOURGEOISIE,
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This paper was originally prepared to be read before a small woman's study club, whence its informality of treatment and selection. It is offered for publication in this journal in the hope that its point of view will be of interest to preachers. The fact that the novelists, as a class, are blind to that attitude toward life exemplified by the Christian is no reason why Christians, and particularly the leaders of Christian thought, should be blind to the view of life presented by the novelists. Nay, the fact that Christian pastors and teachers have a so much greater need to understand human nature is reason enough for them to seek to learn what the novelists are trying to say. For the novelists' materials are the materials of the healer of souls; their books are his very laboratory note-book. Next to the study of men and women themselves, there is no other opportunity so great for him to study the devious workings of the human mind; and oftentimes they shed a light on these workings which he cannot well overlook.

It would be ridiculous to try to cover, even cursorily, the whole field embraced in my subject in a paper of this length, even within my self-imposed limits I am inclined to think it a large undertaking, considering the fact that there are about fifteen hundred novelists in the British Isles alone; so for our purpose we will narrow our discussion to include only English and American novels. To do this, we will have to take for granted that we all know the eminent names in French, Russian and Scandinavian

literature, whose bearers have influenced particularly our own novel writers. We will also assume that we have all read up on Realism in the novel, which started with the French writers and reached its climax in Balzac; and that we know how this influence, greatly accentuated in the graphic works of the Russians, and following the natural outcome of the tendency, has evolved in our generation in the Naturalistic school:—which delights, as some one has said, “to call a spade not only a spade, but a bloody shovel”.

We must also take for granted the fact that no school or tendency will cover all the work done in a given period; and that if we were so disposed, we could find a novel corresponding to every conceivable classification, all written in the last twenty years. Even so, according to one critic,* “the intelligent American fiction of the century has to be studied largely in terms of its agreement with the naturalistic tendency, which has been powerful enough to draw Winston Churchill and Booth Tarkington into an approach to its practises, to drive James Branch Cabell and Joseph Hergesheimer into explicit dissent, and to throw into strong relief the balanced independence of Edith Wharton and Villa Cather.” The same tendency is even more marked, perhaps, in the English writers. And the fact remains that there is always a certain atmosphere, a point of view, which gives its colors to each age. We are conscious of that which colors ours, whether we are inclined, on the whole, to laud or condemn it, and we know that it expresses itself in the things our spokesmen say, and even more in the things they take for granted. It seems to me, then, that it would be interesting for us first to take a hasty view of the outstanding names among our English and American novelists, and then to look over a few of the things that they take for granted, by way of arriving at the color of the novel of today.

*Van Doren: “Contemporary American Novelists”.

I have already limited myself in my field of discussion, cutting out such near kin of the novel as romances, detective stories, tales of adventure and what-not, and taken for consideration only real novelists, those who, as one of them[†] says, "are trying to picture man, to describe their period, to pluck a feather from the wing of fleeting time. They do not write" (as some others mentioned) "about radium murders, or heroines clad in orchids and tiger skins. They strive to seize a little of the raw life in which they live." The definition, and my purpose, will also cut out many "novelists" for whom most of us have a secret or an unabashed taste; we cannot, however much we enjoy them, honestly so describe the aims and efforts of Gene Stratton Porter, Harold Bell Wright, John Fox Jr., James Oliver Curwood and scores of others whom we all know, and, to some extent, read. The limits of the paper also make it necessary to omit completely many authors whose work has a living quality, and who are writing fine, though not immortal books. Having thus, by way of preliminary, cleared the path, we will try, with some help, to select the novelists who have at least some chance of being immortals; whose work is sufficiently alive, or artistic, or significant, to merit consideration in giving a clue to the tendency of the modern novel.

My authority on English writers is W. L. George, brilliant and rather satirical novelist himself, but better known of late for his journalistic efforts, for, as he says, "Journalism rewards the successful novelist better than does the novel . . . it is the only way in which we can be taken seriously." It is not usually possible to agree with him, but it is always possible (provided you keep your temper) to be amused and stimulated by him. My American authority is Carl Van Doren, who publishes in *The Nation*,—the fact in a measure classifies him,—and

[†]W. L. George: "Literary Chapters."

who has written in "Contemporary American Novelists" a book that, because of its comprehensiveness of sympathy and understanding, pretty accurate judgment, and exhaustive knowledge of his subject, is perhaps the best general summing up and analysis of the period 1900-1920 in American novel-writing.

We consider two classes: novelists who have "arrived" and those who may be said to be "still coming". All in the first list are English. According to Mr. George, there are in England "five men who hold without challenge the premier position." They are:

Arnold Bennet,
Joseph Conrad,
John Galsworthy,
Thomas Hardy,
H. G. Wells.

Thomas Hardy has long since made his place in English letters;—so much so that it is hard for most of us not to think of him vaguely as a "classic", thus relegating him to the established past, rather than considering him in the problematical present. Mr. George, with a reverent enthusiasm that characterizes him only rarely, even when speaking of writers, says that "there is no one to set beside him". He is the first of the English moderns; and "Tess of the d'Urbervilles," "Jude the Obscure", "The Return of the Native" may also be the greatest of the objective, character and motive-analysing style.

Arnold Bennet I know only by reputation,—and in Mr. Prohack, which was amusing, but not significant, and is, I understand, fairly typical of his post-war work. His earlier, great books, "fixed for us" the north of England people,—“the singular and ferocious tribe from which he sprung.” He is also one of the greatest of the modern stylists.

Mr. Wells certainly does one thing which is required of a novelist:—he reflects accurately the spirit and thought of his age. But, for all the talk of his influence on modern thought, I doubt whether his work really shows any such creative thinking. My favorite among his books, “*Joan and Peter*”, shows flashes of insight side by side with “blind spots” concerning fundamentals of human character and relations which, taken together, are little short of amazing. His philosophy is of the “pseudo” kind, and he tries to “put it over” on us by means of his genius for telling a tale. He is good reading, but my private opinion, for all Mr. George, is that he cannot be taken too seriously.

Mr. Galsworthy seems to me to merit his high position. Some of his novels fail, of course, to reach his usual standard. The best, perhaps, of a long line of good ones are the three comprising the “*Forsythe Saga*”* and dealing with three generations of one family, changing or being changed with the changing age. One critic has said of him, “He seems always to dwell in the house of the Interpreter”. His method is to treat some economic or social custom (divorce, the English land-owning system, and so on,) in the light of its consequences in the lives of his people. In this, he resembles Dickens, but there the resemblance stops. Dickens, as we all know, proved his cases by an appeal to pity and indignation, by showing how unjust and brutal conditions were. Mr. Galsworthy, characteristically of the moderns, appeals not to the emotions, but to the intellect; makes law or custom or condition seem, not brutal, but ridiculous. Again unlike Dickens, he does not point a solution;—indeed, there is often no obvious solution. He merely gives us the problem and twists of human life in its relation to the “problems” he discusses, and says in effect, “Well, what are you going to do or think about that?”

*Now published in one volume.

Alas! I fear I have made my friend seem hopelessly dreary, than which he is anything else. However, I should not advise reading him when one is tired, and wants, not to work his mind and his social sensitiveness and his capacity for constructive criticism and sympathy, but merely to enjoy himself. If one wants pure adventure and romance, he'd better read Joseph Conrad, whose tales are of the sea, and those who live on and by the sea. His adventures are not those of plot and incident. He has made a most exciting tale in which the people are becalmed the whole time and nothing much happens, but the whole atmosphere is surcharged with what might happen if the powerful, sinister and heroic emotions of the characters are once released. In another story, his hero is sailing on a leaky boat on fire, with a mad captain, but these external details seem trivial and relatively unimportant. His adventures are not properly adventures of the body, but adventures of the soul. His character analysis is of an exquisite precision, but with it he never loses the illusion of romance, exotic strangeness and the subtle influence of sea and sky and tropic wood.

Now, all these men are perhaps past the pinnacle of achievement. They are hardly likely at any future time to surpass what they have already done. What of the men and women who are just making their reputations, some of whom will, as Mr. George says, "somehow, in another ten years, lead English letters"? We cannot discuss them in detail; it must suffice merely to list them, starring those who seem to hold the most promise of greatness.

ENGLISH

J. D. Beresford
 Gilbert Cannan*
 E. M. Forster
 D. H. Laurence†
 Compton Mackenzie

AMERICAN

(Argument)
 Hamlin Garland
 Winston Churchill
 Robert Herrick
 Upton Sinclair

Oliver Onions	Theodore Dreiser‡
Frank Swinnerton* (?)	(Art)
Hugh Walpole*	Booth Tarkington* (?)
Amber Reeves*	Edith Wharton
Sheila Kaye-Smith*	James Branch Cabell*
Dorothy Richardson	Willa Cather*
	Joseph Hergesheimer*

The lists are hardly parallel. The American is the list of those who, in Mr. Van Doren's opinion, are "the ten most distinguished or significant living (American) novelists". Those whose best work is doubtless done cannot rank with the five great Englishmen, but I expect great things of Hergesheimer, Willa Cather and possibly Booth Tarkington and James Branch Cabell.

In Justice not only to them, but to the critics who rank them so high, it should be said that Laurence is by some regarded as *the Great English Novelist of our day*; and that Dreiser is by many English critics, as well as some of our own, seen as the only American aspirant to the hall of the Immortals worthy of serious consideration. I have read Laurence's "Son's and Lovers" and the experience was too painful for me to repeat it unless necessary. I am aware that the sentiment is old-fashioned—quite Victorian, in fact,—but I still believe that there are some things which cannot be excused in the name of art, and Mr. Laurence's indecencies of body and soul seem to me to belong in this class. I am aware that there are other authors with a point of view as pathological as his, but he is the only one who has reputation enough to demand a mention.

Theodore Dreiser I have not read, because he is not to be obtained at the Public Library available to me, and my purse is too meager to admit of buying any books except those I am sure to be able to count as life-friends.

Now a few (properly humble) words as to what, in my opinion, these young writers emphasize, and what they

take for granted, I shall endeavor to follow their own method of simple and definite statement, leaving out all discussion.

1. In the first place, they take for granted that stillness is death, that unrest is a higher plane of life than quiet, that the waters of a person's or a people's opinions must be troubled if there is any life-giving movement, that discontent is a necessary prelude to progress. A great many of them explicitly state, and others assume, that unrest, of itself, quite regardless of its end or object, is good and noble, and that contentment is always base.

2. As an objective of their life-giving injections of unrest, the young writers have classified you and me, and all the rest of the folks like us:—the Bourgeoisie is our name, or, as Mr. H. L. Mencken so neatly puts it, the Boobery. Their idea about us is this: that we have not an idea in our heads that is not inherited from our fore-fathers, or absorbed from our environment in some way that required no mental effort or strain. I quote from Mr. George: "Very few are good novels, and perhaps not one will live, but many a novel concerned with labor problems, money, freedom in love, will have danced its little dance to some purpose, will have created unrest, always better than stagnation, will have aroused controversy, anger, impelled some people, if not to change their life, at least to tolerate that others should do so. 'The New Machiavelli', 'Huckleberry Finn', 'The White Peacock', 'The Rise of Silas Lapham', 'Ethan Frome',—none of these are supreme books, but every one of them is a hand grenade flung at the Bourgeoisie; we do not want to kill it, but we do want to wake it up."

"It is the Bourgeoisie's business to find out the novels that will wake it up; The Bourgeoisie has congestion of the brain; the works of the scholars will stupefy it still more; only in the novelists of the present day, who are rough, unpleasant, rebellious, restless, will they find a remedy."

3. This attitude on their part is only one aspect of a phenomenon for which they—even they also,—are partly responsible. We have all recognized it, perhaps with consternation in our children or our associates, perhaps with interest, perplexity, and some amusement, in ourselves. That is, that old standards, not only of convention, but of morals, ethics, thought itself, do not necessarily hold any more. The empirical method recommended on such high authority in “Prove all things; hold fast to that which is good”, has been adopted universally in its first part at least. It is not so much that old standards are defied,—they are simply ignored, as not worth consideration. In other words, the assumption is, not that that which is and has been is right, but that it must be wrong.

4. But men do not seem to be so constituted that they can navigate life’s seas without some chart, some star, some lighthouse to guide them. And in the minds of these young writers there must be some point of departure, in relation to which the meaning of life is judged, and actions appraised. We have already noticed some of their assumptions, which take the place, with them, of stable standards. In action, the young writers have two gods; the name of one of these is art, and of the other, Life. Yes, the “a” was made small intentionally, and the “L” large. They have had done with “Art for Art’s sake”, but “art for Life’s sake” is a very real passion with them. The old ornate time of sounding periode and oratory is gone; writers of our day have progressed beyond that. Their English has become in their hands so flexible, so subtle and straightforward, so marvelously transparent a medium for revealing human thought and action and character, that we are bound to recognize that they are, even as Mr. George says, “not as other men”, who came before them. Their art is a mirror of life, and anything short of a living representation will not satisfy their demands of themselves.

Having so elaborated and completed their technique in the interests of Life that some revolutionary enthusiasts are crying that no more can be done with language in its present form, and the need is to invent new forms, the writers turn to worship the other god, and cry "Life for art's sake." Their interest is, as has been hinted before, coolly intellectual and scientific,—if it contains warmer and more fallible passions, they must be determinedly suppressed or disguised. Never for the world would a modern author do what Mr. George, quoting from one of Sheila Kaye-Smith's characters, calls "committing melodrama." We could hardly imagine one of them agonizing over anything that could happen to one of his characters as Dickens did over the death of Little Nell. One novelist is found wanting by Mr. Van Doren because she is too tender with her people, and fails art by trying to shield and excuse them too much. Of another, Mr. George says, "we must forgive him for loving his heroine too much, as so many authors are not loving theirs enough." And if they are so cool as regards the children of their own creation, they are no less cool in taking for their use everything they find in life, in their own and others' experiences, emotions, instincts, loves and lusts. There is no longer any forbidden territory.

5. For the portrayal and understanding of Life is the only thing that matters to these young writers; and by "life" most of them seem to mean largely a biological process. The full development, consciously or unconsciously, of one's self:—i. e., one's inherited personality and more or less sublimated, or sometimes degraded, animal instincts,—this is the chief end and urge of life. Experience in living is the great goal, and no price is too dear to pay for it. Anything that "cramps your style" the slang phrase is so exactly descriptive as to be irresistible,—anything that gets in the way of this development and hinders the realization of this experience,—

whether the hindrance come from within, in your own incompleteness, or from without, by circumstance, considerations of "duty" or affection or responsibility toward other people,—is wicked, and about the only wickedness. The gentler virtues:—patience, forbearance, self-sacrifice, do not exist, and never did exist; they were only a thin and hypocritical disguise for weakness. Love does exist,—is one of the great urges, ends and experiences of life,—but the biological and passionate sides of love are emphasized, until we are forced to believe that they believe that all love has its roots and largely its flowering, in that. This is typical of the way in which are treated all the "high romantic" virtues which we believed in so passionately in our youth. These young writers simply don't believe in them, not only in actuality, but in potentiality, either. And the reason is not far to seek. Life, to them, in all its ugliness and beauty—of striving, injustice, disappointment, incompleteness, has no solution other than that which we work out for ourselves. There is no meaning except as we make it, no virtue save a splendid pagan courage, no hope of the ultimate conquest of a divine plan. There is nothing God-like in man, as they see him, save his unconquerable spirit; and this is partly because they do not admit, in the universe or in the hearts of men, any Father God. That is why, with all their passion for Life, they leave so large and vital a part of life untouched.

In the light of the foregoing remarks, it is interesting to note the two latest books of Hugh Walpole. One of the most deft and amusing of the modern novelists, he is also, as he showed especially in an early, great book, "Fortitude", most keenly alive to a something within man greater than man himself. And it has remained for him, now (in "the Captives", 1920, and "The Cathedral", 1922) to take serious account, and make copy, of a force which practically every other novelist of note to-

day has either ignored or indirectly derided: the force of organized Christianity. Interesting as it would be, we cannot now go into discussion and criticism of these books; but it is an easy—and, one trusts, a pardonable—feat of the imagination to think that Mr. Walpole, looking for “copy”, came upon something far bigger: came upon someone whose impact upon humanity was of transforming power, and gave a meaning to the whole of life,—and then, having discovered this One, went about to look for evidences of Him in His church. The result is interesting, and, it seems to me at least, rather significant.

WERE THE EARLY CHRISTIANS PREMILLENNIALISTS?

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Premillennialism is that view of the Lord's Second Coming which not only emphasizes the fact of that Personal Coming, but that it is to take place before the Thousand Year Reign of Christ with His saints on earth. (The word thousand may be interpreted strictly or loosely.)

It may be said in general that the first Christians had a vivid belief in the Coming and the near end of the world. It is well known that Paul shared this faith keenly, though toward the close of his life he had given up belief in the immediate Coming. That does not mean, however, that he looked upon a long delay; what he probably anticipated at the very last was a postponement of a couple of years or so, but not for ages. All his exhortations and those of his contemporaries are pitched to the key of, Be ready,—the Judge standeth at the door. Leaving the apostolic writings as sufficiently well known, let us look at the post-apostolic witnesses.

I do not find that Clement of Rome, A.D. 97, has any reference to these subjects at all. This is the stranger as his exhortations to the Corinthians to unity would come with added emphasis if he had brought in the Second Coming. Nor, strange to say, is there anything in the Seven Greek Epistles of Ignatius, 110-117. These were written in view of his own approaching death by martyrdom, to comfort and guide the churches, and one might suppose he would refer to the Hope of the Coming. But he does not. Nor is there anything in the Epistle of Polycarp to the Philippians (perhaps 150). There is lack also of mention of the Second Coming in the Letter of the Smyrnaeans on the martyrdom of Polycarp (155-

163). We must not suppose the Hope was not a real one from these silences, which may be accounted for either accidentally or because there was no definite occasion to mention it.

In the *Didache* or *Teaching of the XII Apostles* (100-125) there is a breaking of the silence.

May thy church be gathered from the ends of the earth into thy kingdom; for thine is the glory and the power through Jesus Christ forever and ever (9). Remember, Lord, thy church to deliver it from all evil and to perfect it in thy love, and gather it together from the four winds [echo of Mt. 24, 31]—even the church which has been sanctified—into thy kingdom which thou hast prepared for it; for thine is the power and the glory for ever and ever. May grace come and may this world pass away (10). [Was the doxology which later came to be added to the Lord's Prayer first brought in in connection with the prayer for the gathered church and the Coming in connection with it?] Be watchful for your life; let your lamps not be quenched and your loins not ungirded, but be ye ready, for ye know not the hour in which the Lord cometh. And ye shall gather yourselves together frequently, seeking what is fitting for your souls; for the whole time of your faith shall not profit you if ye be not perfected in the last season. For in the last days the false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate. For as lawlessness increaseth they shall hate one another and shall persecute and betray. And then the world-deceiver shall appear as a Son of God, and shall work signs and wonders, and the earth shall be delivered into his hands; and he shall do unholy things which have never been since the world began. Then all created mankind shall come to the fire of testing and many shall be offended and

perish; but they that endure in their faith shall be saved by the curse Himself. And then shall the signs of the truth appear; first a sign of a rift in the heaven, then a sign of a voice of a trumpet, and thirdly a resurrection of the dead. Yet not all, but as it was said, The Lord shall come and all his saints with him (Zech 14:5). Then shall the world see the Lord coming upon the clouds of heaven (cf. Mt. 24:30) (16, Lightfoot's transl.)

Here we do not have a clear premillennialism for there is no mention of the Lord coming before the millennium. But it is evident the didachist moved in a circle of ideas where the premillennarian is perfectly at home. He speaks the language. (1) He refers twice to gathering the church out of the world, and "make it a perfect church into thy kingdom which thou hast prepared". Here the word kingdom does not apply at all to worldly relations touched up with the spirit of Christ, but to a coterie of the elect who shall reign with Christ. The world itself is to pass away. (2) There shall be an unusual activity of evil forces before the end. Among these forces are to be reckoned apostasy of Christians themselves ("the sheep shall be turned to wolves"). (3) A severe testing is to try both church and world, and many believers will fall away. (4) Visible signs shall appear, a rift in the heaven, a voice of a trumpet, and a resurrection. (5) But this resurrection shall not be of all, as post-millennial theory pre-supposes, but of the saints first. (6) Finally, the world sees the Lord coming upon the clouds of heaven. The premillennial hope in its main outlines lies at the back of the didachist's mind.

The last chapter (16) is the echo of Mt. 24, except the parts of the latter which refer to the destruction of Jerusalem and the Temple, which, as passed, is dropped. Here the temporal shape of the kingdom of heaven in the world comes to an end, as it is the time of harvest of the end of

the world. The Lord judges the unbelieving world and saves his church for a new blessed life in the future world. Dan. XII, Apoc. XIII are perhaps in the author's mind also. He avoids all calculation of times and seasons and keeps himself within the limits of the New Testament. I think von Renesse is right when he says that since the didachist avoids the Thousand Year terminology we cannot prove him a distinct chiliast (believer in thousand year reign of Christ with his saints on earth) or anti-chiliast. But the same scholar is right also when he says:—

Yet it is probable that he was a chiliast. For chiliasm (1 Cor. 15.22-28, Rev. 20) was a general belief in the first two centuries of the church, especially in Jewish-Christian circles. As towards the middle of the second century this hope became a more distant background, new prophets proclaimed the Thousand Year kingdom as immediately near. But as these expectations proved deceptive, the time was shoved farther and farther away. . . . But the indefiniteness of the Didache on this subject (as to time, etc.), when one compares him with the extensive chiliastic doctrine of Barnabas, is a further proof of the early appearance of this book (*Die Lehre der Zwölf Apostel*, Giessen, 1897, 71-72).

In the Epistle of Barnabas (perhaps about 130) the unknown writer identifies the Thousand Years with the millennium which shall succeed the six thousand years of the earth's history, and which shall synchronize the Coming.

'He ended in six days'. He meaneth this that in 6,000 years the Lord shall bring all things to an end. For the day with him signified a thousand years; and this he himself beareth me witness, saying, 'Behold the day of the Lord shall be as a thousand years'. Therefore, children, in six days, that is in 6,000

years, everything shall come to an end. ‘He rested on the seventh day.’ This he meaneth: when his Son shall come, and shall abolish the time of the Lawless One, and shall judge the ungodly, and shall change the sun and moon and stars; then he shall truly rest on the seventh day (15). I will make the beginning of the eighth day which is the beginning of another world (15).

Here the chronological sequence is worked out with millennial care; the 6,000 years of earth’s history to be followed immediately by the Coming and a reign of the Thousand Years. But what follows that the author does not say.

The Ancient Homily (so called “*2 Clement*”, about 140) does not go into the matter, but speaks of the kingdom as future. “If we shall have wrought righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises which ‘ear hath not heard’”, etc. (11). “Let us therefore love one another that we may all come into the kingdom of God” (9). Whether he means a millennial kingdom on earth or the kingdom in heaven, he does not say.

Papias was bishop of Hierapolis in Phrygia, a disciple of John and companion of Polycarp, and somewhere in the first half of the second century went around to learn all he could about the apostles, Christianity, etc. He wrote *Oracles of the Lord*, a priceless book which is lost. We have extracts from it, however. Eusebius (about 320) says that “he says that there will be a period of ten thousand years after the resurrection, and that the kingdom of Christ will be set up in material form on this earth” (*Hist. Eccl.* 3.39). Jerome (about 400) says that Papias “is said to have promulgated the Jewish tradition of a millennium, and he is followed by Irenaeus, Apollinarias and the others, who say that after the resurrection the Lord will reign in the flesh with the saints”

(*De Vir. Illustr.* 18). But much earlier than these Irenaeus (about 180) quotes the famous passage from Papias, whom he calls a “hearer of John and a companion of Polycarp”, to this effect (as describing the time on the earth “when the righteous shall rise from the dead and reign and the creation renewed and freed from bondage shall produce a wealth of food”):

The days will come in which vines shall grow, each having 10,000 shoots, and on each shoot 10,000 branches, on each branch 10,000 twigs, on each twig 10,000 clusters, on each cluster 10,000 grapes, and each grape when pressed shall yield twenty-five measures of wine. And when any of the saints shall have taken hold of one of the clusters, another shall cry, I am a better cluster, take me, bless the Lord through me. Likewise also a grain of wheat shall produce 10,000 grains, and every grain ten pounds of fine flour bright and clean, and other fruits, seeds and the grass shall produce in similar proportions. And all the animals using these fruits which are products of the soil shall become in their turn peaceable and harmonious, obedient to man in all subjection (*Haer.* 5.33, 3, 4).

It is evident that in Asia Minor in the circle of John the apostle there was a widespread belief that Christ was coming in connection with the resurrection of the righteous, and that he would set up a kingdom on earth of peace and plenty. In fact Irenaeus represents this 10,000 grape passage according to the report of the elders and Papias as having been uttered by Jesus Himself.

While I am speaking of Papias, who is quoted by Irenaeus, bishop of Lyons, Gaul, 180-190, it suffices to say that Irenaeus himself quotes with full approval, and was enamored of the same world-view. That is, this famous bishop held that in relation to the first resurrection of the righteous the Christ would return and re-establish a

fruitful and beautiful earth, but I think he does not mention the thousand years. He indorses the two resurrections, as he says it is a part of fundamental justice that the righteous who have suffered should be the "first to receive the promise which God promised, and to reign in it, when they rise again to behold God in this creation which is renovated, and that the judgment should take place afterward" (5.32,1). In the times of this kingdom, "the earth has been called again by Christ [to its pristine condition], and Jerusalem rebuilt after the pattern of the Jerusalem above" (5.35.2). "John distinctly foresaw the first resurrection, and the inheritance in the kingdom of the earth. And what the prophets prophesied concerning it harmonize (with this). For the Lord taught these things when He promised that He would have the mixed cup new with the disciples in the kingdom" (5.36, 3).

The philosopher Christian, Justin Martyr (wrote 140-160), had also a strong belief in the Second Coming.

How He should come again out of glory, hear what was spoken of in reference to this by the prophet Jeremiah [he means Daniel]: Behold as the Son of man He cometh in the clouds of heaven and His angels with Him (*Apol.* 51. See *Dan.* 7.13). For the prophets have foretold two advents of His: one which is already past, when He came as a dishonored and suffering man; the second, when according to prophecy He shall come from heaven with glory, accompanied by His angelic host, when also He shall cause the bodies of all men who have lived to arise, and shall clothe those of the worthy with immortality, and shall send those of the wicked endowed with (*aiōnιo*) eternal sensibility unto aeonian fire with the foul demons (52 comp, also *Dial. c. Trypho.* 49). (Here the conception is that of the postmillennialists, one Coming at an apparent end of the world when *all* are

raised, the righteous to life the wicked to aeonian fire.) His two advents . . . For those out of all nations who are pious and righteous through the faith of Christ, look for His future appearance (c. *Dial. c. Tryph.* 52). But the other advent in which He shall come from heaven with glory when the man of apostasy who speaks strange things against the Most High, shall do unlawful things against us as Christians (110). Do you expect your people (asks Trypho) to be gathered together (on earth with Christ at His return) and made joyful with Christ and the patriarchs and the prophets. . . I and others (answers Justin) who are right-minded Christians on all points are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned and enlarged, (as) the prophets Ezekiel and Isaiah and others declare (80). There was a certain man with us whose name was John, one of the apostles of Christ, who prophesied by a revelation that was made to him, that those who believed in our Christ would dwell (lit. make) a thousand years in Jerusalem; and that thereafter the general and—in short—the eternal resurrection and judgment of all men would likewise take place. Just as our Lord also said, They shall not marry nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection (81). (Justin places the Second Coming into the whole divine economy of salvation.) This Christ Son of God, who was before the morning star and the moon, submitted to become incarnate, and to be born of this virgin of the family of David in order that by this dispensation the serpent that sinned from the beginning, and the angels like him, may be destroyed, and that death may be contemned and for ever quit, at the Second Coming of the Christ Himself, those who believe in Him and live acceptably,—

and be no more; when some are sent to be punished unceasingly into judgment and condemnation of fire; but others shall exist in freedom from suffering, from corruption, and from grief, and in immortality (45).

It is evident that the cultured Justin, though he speaks once as though he had another view, was giving then only a general thought, and that when he goes into the matter with any particularity he shows himself convinced that Christ was coming to set up a kingdom of a thousand years, and even mentions the place,—Jerusalem. The second advent stood on the same basis as the first, and was as certain in the consciousness of Christians. At the same time the wide-viewing Justin, though himself a strong millennialian, confesses that “many who belong to the pure and pious faith and are true Christians think otherwise” (80). Still he is emphatic that these are deficient, and that those who are “right-minded Christians *on all points*” are premillennialian (80).

Tertullian, the rhetorician and lawyer and later the presbyter of Carthage, perhaps in sheer ability the outstanding Christian of the last part of the second century and beginning of the third, is also a strong believer in the First Resurrection and the Thousand Years.

We confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely built city of Jerusalem, let down from heaven. . . . We say that this city has been provided by God for receiving the saints on their resurrection, and refreshing them with the abundance of all really spiritual blessings, as a recompense for those which in the world we have despised or lost. Since it is both just and God-worthy that His servants should have their joy in the place where they have also suffered affliction for His name’s sake. Of the heavenly king-

dom this is the process. After its thousand years are over, within which period is completed the resurrection of the saints who rise sooner or later according to their deserts, there will ensue the destruction of the world and the conflagration of all things at the judgment: we shall then be changed in a moment into the substance of angels, even by the investiture of an incorruptible nature, and so be removed to that kingdom of heaven of which we have been treating (*Adv. Marc.* 3.25, about 200, when He was in full communion with the regular church, but inclined toward Montanism which He embraced 202. In *De Resurrectione Carni*, 26, He repudiated special sanctity of Palestine or Jerusalem, though He thinks that paradise may be the holy land to which the (resurrected) flesh is promised.)

I think therefore no one will deny that the ideas underneath what we call Premillennarianism were perfectly at home in the early church, and so far as positive statements of church Fathers were concerned was the leading view. At least no Father for 300 years opposes it, even though some do not say anything one way or the other. But their silence cannot neutralize the assertions of others. Gieseler thinks the view was practically universal, and that in the second century only the Gnostics, who were fundamental heretics, opposed it (*Dogmengeschichte* p. 236). How did the view come to arise?

(1) Premillennarianism was greatly helped by the sensuous and worldly ideas of the Jews in regard to the Messiah's kingdom, which ideas went over more or less to the Jewish Christians, and could not help but tinge also the thoughts of the Gentile Christians.

(2) Though Paul did not teach it, there were passages in Thessalonians and other Epistles which might be interpreted favorably, and his view of the near Coming of the End, of the sudden revealing of the Power which was

to destroy Antichrist, of the resurrection, etc., could be easily dovetailed into the scheme.

(3) The reading of apocalyptic literature by the Christians and especially of the Apocalypse of John, worked powerfully in the same direction. (I am not saying whether the Book of Revelation teaches the doctrine, or whether the Book was correctly interpreted. I am speaking of its historical influence only.)

(4) The persecution of the Christians by pagans naturally turned their thoughts to the relief which the Second Coming in this form gave them.

But why did opposition to premillennialism arise, and why did this succeed in driving it from the church, at least as the leading view? I have already spoken of the fact that the Gnostics opposed it. They were the only Christians (if you call them Christians) who did at first. They rejected this earth, our bodies, matter as opprobrious; and therefore the idea of an earthly kingdom, to be reigned over by Christ in bodily presence, with the saints also restored in body, was fantastic and absurd, if not blasphemous. The Gnostics were the forerunners of the modern view of the spiritual Second Coming as the only true doctrine. On the Gnostics see my chapter III in *Crises in the Early Church* (1912). But there at length arose opposition in the church. What were its causes?

(1) There were long lapses of persecution. These comparatively easy times caused the Christians to adapt themselves to a permanent stay on the earth as it is.

(2) The Coming was actually postponed. Christ did not come. The thought arose whether they did not mistake in expecting His near return.

(3) Christianity was spreading through preaching and through ordinary means of propaganda. It was getting to be a world-wide force as the second and third centuries wore on, and it was felt that perhaps a stroke

of policy in the sudden Second Appearance of Messiah was not required for its victory.

(4) The extravagance of Montanism worked a reaction. It is certain that the doctrinal basis of Montanism as well in general as in eschatology was in agreement with the regular church. In eschatology, says Bonwetsch, the New Prophecy in essential things only strengthened the church doctrine (*Gesch. des Montanismus*, 1881, p. 76). But by 155 the belief in the *near* Coming and End was fading somewhat, and in the emphasis with which Montanus and his followers stressed the immediacy of those events there was something novel. "Montanism validated the expectation of the End with altogether special energy, and in the case of Tertullian for the attaining of his disciplinary objects. But in this he differed not from the teaching of the Catholic (the general) church. While still a Catholic Tertullian looked with enthusiasm and glowing longing for the Coming of the kingdom of God in its glory (*de Orat.* 5), and against repetition of marriage refers to what the apostle says as to such in *extremitatibus saeculi* (*ad Uxor.* 1, 2). The End of the world by the *near* Coming of Christ was universal church-faith. We meet it often enough, for instance, in such a churchman as Cyprian" (Bonwetsch, *lib. cit.* p. 77). But to be told in 155 that Christ was to appear in the *near* future on Mount Pepuza in Phrygia, and that all the ordinary indulgences which in view of the delay of the Coming since Christ's return to heaven about 120 years before the Christians had been allowing themselves must be dispensed with,—this, I say was something the regular church, which was composing herself for still further delay of the Lord, did not relish. The strict fasts, the prominence of female prophets, and other accessories of Montanism, strengthened this repugnance and helped the disappearance of premillennarianism.

(5) The philosophical cast of Christianity in Alexandria and its more spiritual views gave chiliasm its solar

plexus blow. Clement of Alexandria never refers to it, but Origen, the most brilliant and learned Father up to his time (active as writer 215-253), pays his compliments to it. He describes in detail the carnal expectations of the premillennarians, which he says are due to taking Scripture literally, which should be taken figuratively, "understanding the scriptures in a sort of Jewish sense, unworthy of the divine promises" (*Princ.* 2.11, 2). Of course, bye and bye this world and all material things will pass away; God will stand in the assembly of the gods; and the old original unity of all spirits with their eternal Author, where all acknowledge the Father as they do the Son, all spirits alike at first,—that old unity is restored. That is the final end and object of all things, what it was at the beginning, an end which however creates ever new beginnings out of itself, and a beginning which ever again attains to its final end or object (Redepenning, *Origenes*, 1846. ii 451). Dionysius, bishop of Alexandria, pupil of Origen, carried on his master's work, but Nepos a bishop in Egypt, perhaps aroused by the terrors of the Decian persecution, came out strongly for premillennarianism. He said the messianic passages of the prophets and the portrayals of the prophets must be taken literally. It is not to be doubted that this view gave many strong motives to brave endurance in the persecution. After the latter ceased, Dionysius both by writing and preaching tried to overthrow the error of Nepos. But at least this aspect of Origen's teaching took more and more hold in the East, and finally almost drove out the view we have traced.

But this was not so in the West, where Origen was not much known. Here the fascinating dreams of Chiliasm had more or less vogue till the conversion of Constantine and the empire (say 324). Lactantius gave a glowing account of the millennial kingdom, which in sensuousness overtopped anything previous. The citizens of this kingdom shall beget innumerable children for the Lord, and

he entertains himself with the view that the heathen will not all be exterminated, but a part will be left to adorn the triumph of the saints, who will use them for ever as slaves (*Inst. Div.* 7.14 ff).

(6) But the finishing of the premillennarianism was given by the so-called conversion of the Roman empire. With the ceasing of persecution, vanished also the charm of these sensuous expectations; and after the empire became Christian, or at least accepted Christianity as at first *a state religion* and then as *the state religion*, there was naturally lost the interest with which the overthrow of that empire by the Return of the Lord was expected (see Gieseler, *D.G.*, p. 238). Then the church went back to what I must think is the real teaching of the New Testament—at least in all its main drift—that the Lord is to come at the end of the world, not to set up His kingdom in Jerusalem, New York, or any other rotten town, but for the final judgment and the winding up of His mediatorial kingdom. No doubt this view was cherished by some all along, but so far as literary expression was concerned permillennialism held the field for a couple of centuries. Yes, the Coming for the earthly kingdom by the Return of the Lord was a living hope of early Christianity.

PURITAN IDEALS AND THE TWENTIETH CENTURY.

By W. F. BOSTICK, LAPORTE, INDIANA.

Puritanism arose in England in the middle of the sixteenth century and migrated to this country in the early part of the seventeenth century. The Puritans came here to find freedom from the cumbersome ecclesiasticism which oppressed them in England and to find a country where, unmolested, they could worship God after the dictates of their own consciences.

Since that time the world has progressed with gigantic strides in thought and action. When they came to these shores, this continent was practically unexplored; our day finds America known, open and accessible everywhere. In their day a few thousand white souls dotted the Atlantic coast; we find the population of these United States alone around the hundred million mark. In preparation for the first Thanksgiving feast, four men in one day shot enough game to feed fifty people a whole week; now we do well if, after tramping all day through the cornfields, we spy a cotton-tail. For every cluster of Indian wigwams then we have a bustling city, teeming with its thousands and even millions; for every campfire then we have a smoking factory now. The first boat load of immigrants landing in 1607 brought 109 souls, now on an average that number of souls arrive every hour, day and night, year in and year out. One steamship now lands at Ellis Island in one day as many people as were found in one of the largest towns of New England in the seventeenth century. By fitful wind and treacherous sail the "Mayflower" made its zigzag path across the ocean in nine weeks; now by steam and propeller a modern palace of the sea makes a bee-line course in less than six days. Where Indian trails wound their way along streams and over hills, we today have great transconti-

nental railway systems with their double tracks, over which the twentieth century flyer spins with arrow-like speed.

Then industries were carried on in the homes separately; today they are specialized by big trusts in gigantic factories. They procured fuel by the axe; the railroad company mines ours. Then they homespun the thread and wove the cloth; today the cotton and wool trusts clothe us. They dipped their own tallow candles; we pay the electric company for light. One thousand dollars made a magnate then; ours are multi-millionaires. There are today over a thousand individual men and women in America whose annual income is from \$500,000 to \$1,000,000. Their wildest dreams never included the wealth of our western prairies, our natural resources, our gold and copper mines, our harnessing of water power. On the wall of every cabin hung a musket, loaded and ready for use against the red marauder; we have progressed, or perhaps we should say deteriorated, in our civilization, so that now many a man sleeps with a loaded revolver under his pillow for safety against the white robber.

Then the church was the only social center; lodges, clubs, fraternities—all without number nowadays—lure people from the church. The taking of industries out of the home has given more time for social pursuits. The minister was practically the only man in the community possessing a meager library; nearly every town today has its public library with thousands of volumes. The Bible was the chief book read in the home. On Sunday the family never thought of reading anything else. Today every home is deluged with daily and Sunday newspapers; magazines, good, bad and indifferent, trashy novels, and ragtime songs. Then all the family ran to the stockade for defense against Indian warriors; today whole families run to the moving picture show to see fake Indian fights.

In those days, if a man went hunting on the Sabbath, he was condemned by town laws and the social conscience. Today, such conduct on the Sabbath does not spell social ostracism. Of course, the Puritan fell into the sin of pharisaism by enforcing morality externally, through state law, when morals should spring voluntarily from the heart; yet in this day of looseness, when the continental Sabbath of pleasure and feasting is "the go," we wish that more of the Puritan conscience could be reincarnated in our citizens. We say that the Massachusetts colony went to extremes when it allowed only church members to vote on civil affairs, but has not the pendulum swung to the opposite extreme today, when we poll the vicious elements of our cities, the illiterate masses of foreigners which are greatly responsible for the power and persistency of the political boss? In opposing the Massachusetts blue laws and insisting on absolute liberty of conscience and freedom of will to do as we please, we have made liberty mean license and thus bordered on self-destruction. If their sin was too much strictness, ours is in too much laxness. The danger lies in dulling the keen edge of our conscience to such degree that it no longer cuts distinction between right and wrong. What one generation condemns, the following condones, and the next century may smile on approvingly.

In ninety years five of our western states produced but twenty-seven men whose names entered into encyclopedias, but during that time one of the New England states produced over 2,000 statesmen, lawyers, poets and authors whose records helped fill encyclopedias. What did it? The atmosphere of Oxford, which the early Puritans brought over with them. Those men burned the tallow candle late into the night and made their libraries their workshops. Whole families went to church and listened to sermons for hours, instead of spending the hours of the Sabbath morning reading the "pink sheet." Our sermon of twenty minutes is only "a smell" compared

with the Puritan sermon. One radical difference between this age and that is the shallow-mindedness of the present and the thoughtfulness and seriousness of the past. The American of today wants sensations and thrills. The big city newspapers put these thrills in the foremost column. Of course, the church often seems too tame for appetites demanding such spicy and highly seasoned stuff. The file of villagers, each with musket over his shoulder, walking to church, has given place to the file of automobiles whizzing and tooting past the church on the Sabbath morning.

“Other-worldliness” was an attitude of the Puritan mind. Thinking and living under the shadow of the coming world, heaven and hell were tremendously real to him. John Bunyan was born eight years after the Mayflower landed on our shores. His “Pilgrim’s Progress,” of which 100,000 copies were sold in his life time, told the story of a Christian who was journeying to the better world. This world was literally a howling wilderness for the Puritan. Bunyan was the popular theologian of Puritanism. His wife, as a part of her dowry, brought him a book called, “The Plain Man’s Pathway to Heaven, Wherein Every Man May Clearly See Whether He Shall be Saved or Damned.” This “other-worldliness” led to the neglect of even the beautiful things of this world. They undervalued play, physical sports and recreation. What did not fit a man for heaven was shunned. Things which enriched this present life were neglected.

How things have changed! “Other-worldliness” is the farthest removed from our materialism. New York City, Philadelphia, Chicago have eclipsed the New Jerusalem. We live as if this life were all. Certainly we find more things worth living for in this world than did the Puritan. We no longer regard our world as the “City of Destruction” from which we are to flee. “Be a Christian for the sake of the world’s future, not for the future world,” is our motto. We have too many comforts on

earth to think of the comforts of heaven. Our prosperity has made this world a paradise; we no longer sigh for "Paradise Lost" nor dream of paradise to come. Yet, we must ask; will we survive, a nation strong, without the outlook to the beyond? Can we fulfill our responsibility to one another without the thought of a judgment day? Do we not take more interest in soul culture when we remember that we are men of destiny? This world is too much with us; we would do well to crowd it out occasionally and think of that world where we shall spend eternity.

The sovereignty of God was another one of the dominating ideals of the Puritan. He saw the Lord sitting on a throne, high and lifted up. God was a king who ruled by decrees. His subject creatures were ruled by a will unchangeable. Whom God chose to save, he saved; whom he did not choose to save was lost eternally. It was the God of the Old Testament and of the Psalmist, who was 'angry with the wicked every day.' The twentieth century repudiates much of the theology of the seventeenth. In a universe of infinite space, without top or bottom or ends, the God on a throne, localized in heaven, is forever banished, and an immanent God must take His place. Our conception of God comes not from Moses, but from Jesus. Jesus taught us that God is our Father. He is omnipotent, but has a father's heart. He possesses the "majesty of tenderness and the augustness of compassion." His deepest attribute is love and fatherhood. But in our emphasis of Christ's conception of God, we must guard against eclipsing justice by love. The Puritan magnified God's justice to the depreciation of God's love. We are in danger of extolling divine love to such degree that justice is driven from the heart of God. We must stress with renewed accent and emphasis the doctrine of divine justice if we would realize social justice in our grasping commercialistic age. Let us beware that our Father does not become a mere 'Grand-daddy God.'

As a corollary of the doctrine of divine sovereignty went the doctrine of total depravity of human life. Morbid, pessimistic introspection minimized man into a worm of the dust. Man was so vile that he deserved nothing but God's wrath. Favorite texts with the Puritans were: "I abhor myself;" "Woe is me because I am a man of unclean lips;" "I was shapen in iniquity and in sin did my mother conceive me;" "From the sole of the foot even to the crown of the head, there is no soundness in it, but wounds and bruises and festering sores." The Puritan felt tremendously the struggle of Satan in his soul. For him it was a titanic struggle to gain peace of soul. Bunyan expresses his surprise that men should make such ado about losing wife or child. What does that matter when compared with losing the soul? The Puritan soul felt itself sinking beneath the divine judgments; in his paroxysms man cried from the depths for a hand to rescue him from distress. This morbid introspection has passed from the Christian consciousness of today. Jesus has given us a higher conception of man. The deepest thing in man is not his sin, though he is a sinner. We say man is by nature not a child of the devil, but a child of God. The prodigal, when he comes to himself, arises and goes to his father. Jesus lived and wrought under the belief that we were capable of living as sons and daughters of the Most High. We treat man with more self-respect than the Puritan did. We preach more about the dignity of man's nature and his kinship to the divine. One of our favorite texts is: "Thou hast made him a little lower than God." But here again there is a tendency for the pendulum to swing too far in the opposite direction. Socialism would transform the heart of man by simply transforming his material environment. Christian Science has recoiled so far from this pessimistic view of man's nature that it is optimism gone to seed. From the doctrine that everything is the matter with man we have swung to the doctrine that nothing is the

matter with him, even that there is no matter in him, that sin is only an illusion. Here again, between two extremes, wisdom points to the middle ground as the happy medium.

The Ptolemaic system was the popular astronomy of the Puritan. Disease was diagnosed by studying the stars. On a sea voyage during a storm, a widow was thrown overboard because she was believed to be a witch and therefore responsible for the bad weather. Comets were omens of calamities. Bees were thought by some to germinate from the carcass of a cow. Birds migrated to the moon in winter or sunk into the mud bottom of rivers till spring. Innumerable angels kept the universe in constant motion. Houses were haunted by demons. A woman who criticised the minister had her tongue severely pinched between the fork of a split green twig. A father gave his two sons a terrible thrashing because they visited their sweethearts on Saturday night, thus desecrating the Sabbath, which began then at sundown. Their mortification made bachelors out of these young men all their days. Non-elect and non-baptized infants were consigned to the topmost room in hell for Adam's sin. Puritans feared to take a census because the Bible said God destroyed thousands of Israelites after David numbered them. As late as 1740 Boston did not allow people to walk the streets for recreation on the Sabbath day. "Our theology has outgrown total depravity, particularly predestination, special election, damnation of infants, baptismal regeneration, perserverance of the saints, literal hell-fire and demoniacal possession. Our civilization has banished the stocks, ducking-stool, and the whipping post for Sabbath breakers, swearers, liars and drinkers. We have outgrown their inhumanity to man, their pitiless penalties, their punishment of children, their burning and drowning of witches, their torture of heretics. Some of their practices provoke our execration. But condemnation dies upon the lips when we reflect that ages to

come may find many things damnable in the more enlightened civilization of our modern time."

Puritanism asked man the individualistic question, "Where art thou, where art thou going, to heaven or to hell?" We ask man the social question, "Where is thy brother?" The idea of "Pilgrim's Progress" has been supplanted by a larger idea. The business of the church is not merely to be an ark of safety, a fold to separate sheep from goats, an organism for building up "ism" or to prepare men for death. The transportation business of moving people from earth to heaven was the chief function of the church once; it is that no longer. Instead of fleeing from the City of Destruction, Christian is to stay in it and make it a city of construction. The man who is anxious to save his own skin whole in heaven is no better than the priest and Levite who passed the unfortunate man and selfishly dodged the robbers on the Jericho road to get to Jerusalem. The world today is not a city doomed to destruction, but the subject of redemption, and is to be transformed into the City of God. The world is not a wrecked vessel, as some one has said, destined to sink and only a few to be saved from the wreck; but the vessel, though wrecked, is to be saved and is to come into the harbor with a redeemed race on its decks. It is because of this new outlook which we today have of the world, and which the Puritan did not have, that the world is full of dreams and schemes of social betterment. The missionary movement, the prison reform movement, the anti-slavery movement, the Sunday School, movement which started in the latter part of the eighteenth century, the anti-saloon movement, the anti-capitalistic movement, the woman's suffrage movement and a score of other movements for social reform in this century help us to believe that God is in this world and that there is nothing evil in it which cannot be pulled down.

Ferrero, a great historian on Roman civilization, has

made some striking comparisons between the Europe and the America of today. He says that Europeans regard the moral social conditions of America as being worse than those in Europe, but the fact is they are not. He then says, "What then is the explanation of the fact that in Europe every one is talking of American extravagance, American vice, corruption and disorders of every kind which afflict the American family, state and affairs? Because in America the Puritan origin of the state is still not far behind us, and the reaction of the moral consciousness is greater than in Europe against the progress of extravagance, corruption and vice which accompany a rich, urban, mercantile civilization. In Europe the moral consciousness has for a long time been accustomed to consider all this as inevitable and, for the present at least, impossible to reform, and therefore makes no protest. In America there is still protest; in Europe there is silence; therefore superficial observers conclude that in the one place there is vice, while in reality evil exists on both sides of the ocean. But on the American side there is still faith that it may be extirpated and there is a will to attempt the work of purification. On the European side the present conditions are accepted without a word, just as they are, the good and the bad." The point of this observation is, that the survival of the Puritan spirit is the moving force for social reform in America today. Let that spirit become extinct and America will go the way of ancient Rome.

The Puritan's personal conscience has projected itself into the social conscience of today. The Puritans have left their impress on the structure of our republic. They have left a deep imprint on our church. Their ideals still press upon ours. It is easy to criticize men who lived 300 years ago. Before we jeer at the Puritans, let us remember the kind of men they were and the triumphs they won. "Puritan ideals passed like drops of iron into the blood of men, turning their faces to flint and their

weakness to giant's strength. Their God sustained them under persecutions in England; comforted them and guided them on their long desolate voyage across the Atlantic, inspired them to write their compact in the Mayflower; nerved them in the wilderness against beasts, famine and savages; endowed them with patriotism to lay the foundations of a republic we hope shall never pass from the earth." By their better fruits we know them, perpetuate their memory and are proud to call them our spiritual fathers. The world they overcame we must also conquer, though under different form. Their source of strength in conflict is the same yesterday, today and forever. With their God, their earnestness, their consecration, we go on to solve the unsolved problems of today. We cannot do a nobler service nor show our gratitude better than by reincarnating in our lives the nobler aspects of the Puritan spirit, and by rededicating ourselves to their and our God, to serve our generation with the more abundant light of the twentieth century, but with the zeal and devotion of the seventeenth century.

BAPTIST SCHOOLS AND THE NEW THEOLOGY.

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Theology has been between the upper and nether millstones for some time. The higher critic and the popular evangelist have both been grinding. One pronounces it too dry with scholastic dust and the other too moist with teary professional emotionalism. Together they have made a somewhat gritty paste which has temporarily dimmed its lustre in the mind's eye of popular opinion and the younger generation. It is a desirable thing, "a consummation devoutly to be wished," to remove the paste. The writer was informed recently by a decidedly brilliant young ministerial student that he meant to be a Baptist, but not pronounced in his doctrinal views: that in no sense would he be a controversialist. His doctrinal banner could bear but one device: *Suaviter in modo et in re*. Should he continue in this course in due time he may become an ecclesiastical emollient and a right gentle knight and defender of lackadaisical ladies and irenical liberalists. A slight paraphrase of a half-remembered poem by an unremembered writer comes to the mind:

"So gentle and so humble this knight,
So meekly, so sweetly he bore him,
That he quartered 'an orthodox' wight
For refusing to kneel before him."

After His resurrection when He appeared to His disciples, He showed them His hands and His feet.

There is some extenuation for the modern liberalist, however, in that much of his attack is animated by a revulsion from Systematic Theology too largely compounded of historical and scholastic accretions. Discounting this, there still remains the natural antagonism of the carnal mind and darkened heart to true Theology *per se*.

Clamant voices from flamant tongues are decrying the old and demanding a new Theology. Their cry is arbitrary, insistent and, it may be added, intolerant. Anything inconsistent with their standards is marked for iconoclasm. Creed, dogma and confession of faith are pounded with the same pestle, brayed in the same mortar and mixed in the same crucible. Erudite propugnators having to their own satisfaction reduced orthodoxy to a logical infinitation through the argumentation of modern sociology, comparative religions, advanced psychology, popular cults of spiritualism and compendiums of world history, are now become the most zealous reconstructionists. Utterly sceptical as to Ezekiel's valley of dry bones, they have by the modern faith entered into the arcana of museums and applied the serum of truth to the alleged *disjecta membra* of anthropoidal fossils and venerable dinosaur eggs, that by such ancestral voices and cosmic eclosions the silent secrets of ten million years of antiquity may be a lamp to their feet and a light to their pathway.

They have patiently and with a cruelty only to be kind, placed the Bible on a Procrustean bed of ideal pantheism, with slats of rationalistic materialism and springs of organic evolution, and having administered an anæsthaesia guaranteed not only to relieve pain, but to produce an artificial amnesia of all old panic fears, they have performed a series of surgical operations culminating in a Caesarean delivery of the New Theology, velutinous as Esau and faun-eared as a satyr. With skilled psychoanalysts to instruct the child as to any and all prenatal influences, hereditary tendencies and psychopathic complexes, any contrarieties of nature may be eradicated in the warm sweet light of freedom from ancestral inhibition and congenital impulsions. Thus is the primordial urge of the amoeba justified in the speculative philosophisms of its children. Did it suspect in its ontogenetic innocence its ultimate phylogenetic potentiality? Who shall

declare its generations except in terms of the New Theology? Is this late child of time to be valedictorian of the class of the new school of thought, or is it to be the valetudinarian of the insidious attacks of its protean fathers?

In reality only the camouflage is the new element in the controversy. Error has regilded her vizard. Necromancy has arrayed her sepulchral darkness in ectoplasm for the edification of pseudoscientific fiction writers glorying in the claims of a foxfire revelation. The prophets of Khorassan have woven new veils as lacerable as the old by the Sword of the Spirit. The old antagonism of the mystery of lawlessness to the mystery of Godliness still obtains. Posing as an Angel of light to each succeeding generation of men, Satan must still "This greeting on 'the' impious crest receive" from the Word of God in each generation, that his true character is revealed and his works destroyed by the manifestation of the Son of God. Our "weapons are still mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when 'our' obedience is fulfilled."

The battle is pitched all along the line but the strategic salients are the Persons of the triune Godhead; the creation of man, and especially the creation of woman, according to the scriptures; the incarnation by immaculate conception of Jesus and His birth of a virgin as the Christ of God; the regeneration of lost men, and regeneration's attendant resurrection because Jesus was raised from the dead. The present crux of the controversy is the inspiration of the Scriptures. Can the Scriptures be broken? Is this book, the Bible, a compilation of fragmentary, episodic writings by men moved through the force of circum-

stances to express the evolutionistic idealism of a self-exalted humanity, or is its composition, under the personal supervision of the Third Person of the Trinity, a heavenly unity of writings by men who spake not of themselves but as they were moved upon, borne along, by the Holy Spirit?

If the book is merely a human compilation, then the pampsychosis of human idealism can but demand a constant revision of its whole religious, philosophic, psychologic expression or shelve it, as the case may be, as an example of outgrown anthology. If it is the written Word of God, then the eternality of His wisdom, truth and Godhead, rebukes this insolence of the impoverished rudiments of the world. The attack of modernity with its

“Bitter sprays from the fount
Of jejune egotism;
Vague murmurings from the mount
Of embryonic schism—”

becomes in its just analysis subject to classification as

“One devils’ triumph more, sorrow for angels;
One wrong more to man, one more insult to God.”

To some of us more and more comes the deepening conviction that the truth is immutable; the Scriptures irrefragable, the Kingdom with its regenerated men, unshakable. We cannot but count nature as a collateral witness to Revelation according to the testimony of Moses and David, Solomon and Isaiah, Jesus and John, Peter and Paul. We hold the Bible to be the eternal Word of God providing for the future as well as the present, co-ordinating history, pragmatism and prophecy. To us it substantiates the Incarnate Word of God, as the written Word of God and corroborates and is corroborated by the creation as the concrete expression of what God said. We count it the essence of science; the expression of ethics; the distillation of history; the substance of prophecy; the norm of philosophy, and the evidence of psychology.

It is in the scriptural presentation of Jesus and the creation, One as the Word become flesh and tabernacled in our midst as the life and light of men, the other as the Word become dynamic in the bringing into existence of a universe, and upholding all things by the word of His power, that the *casus belli* is found. It is the presentation which is under attack. The assault centers in an effort to discredit the documentary evidence of the instrument claiming to be the testimony of the Almighty. One of the most profound significances of the Bible so assaulted, is the startling vividness of its disclosure, classification and repudiation of this very assault itself as the "opposition of science falsely so called". With inerrant accuracy the delineation of its positions and the portrayal of its character are unmistakeably set forth in the Scriptures. All the systemizations of Satan are exposed as the corruption and counterfeit of the doctrines of God. Not only is this true, but in the magnalia of faith there is recorded an unbroken line of Spirit-regenerated men and women who have from the days of righteous Abel unto now witnessed to the integrity of the doctrines and against their corruption.

The claim of knowledge has ever been the claim of the corruptionist to power. His subtlest suggestion has been an esoteric whisper: The bulwark of his strength the establishment of schools, or, to be accurate, the corruption of those already established, with this virus. From the serpent whisper to the woman that disobedience would cause her to know herself as God, to the dedication of knowledge to the proposition that the serpent was itself in the actual ancestry of humanity, and thus to the elimination of the idea of a personal God from the minds of men, the labyrinthian coil has assayed the destruction of man in the escheat of his soul. Back of the present day mask of light, liberty and learning are the basalisk eyes and the lacertian subtileness of the Dragon.

Devotion to the Scriptures and adherence to their tenets have ever been expressions of Baptist loyalty, and our schools have been established in that spirit and dedicated to that allegiance. Thus our fathers wrought and thus we should strive in our own generation. It is readily admitted that schools do not set the standards of orthodoxy. That with Baptists, is the peculiar province of the assemblies in their local sovereignty in their exercise of the stewardship of the faith once for all delivered to the saints. But it should be recognized that they should be demanded in justice, to substantiate those standards in a co-ordinated discipline of the manifold grace of God. Even Theological Seminaries and Bible Institutes are not the builders and makers of Theology, but security in the faith surely should be sustained in such institutions. They are really the training fields of the ones who are being transformed by the renewing of their minds to prove that good, perfect and acceptable will of God. Conformation to this world and such transformation are irreconcilably antagonistic. This renewed mind as one of the concomitants of regeneration is according to the Scriptures essential to true knowledge and genuine wisdom.

Regeneration is scripturally set forth as a personal and immediate act of the Holy Spirit. Nowhere is it accounted a process of natural growth, but everywhere a supernatural act of grace by the sovereign Spirit of God in unlimited freedom. It is not a development in the natural kingdom nor any evolution, but is a translation into the kingdom of the Son of God's love by a quickening from spiritual death, a begetting into a new life, a washing of regeneration, a birth of an incorruptible seed, a renewal of the Holy Spirit and an adoption by sanctification and spirit of the ones saved into the household of God as dear children. The instantaneity of the act is shown in the salvation of the dying thief, the conversion of the Samaritan woman, the forgiveness of the sins of the

paralytic, the redemption of Zacchaeus. The recognition of the need of regeneration was always emphasized by evangelism in the schools themselves upon the part of our Baptist fathers. The same practice of holding revivals among the students is still in force in the most of our Baptist colleges in the South. The New Theology would mean the repudiation of such revivals. Rationalistic materialism, idealistic pantheism, gnostic scholasticism, do not inculcate a revival spirit. They hold no message of redemption. The finest spiritual gymnastics for college professors and seminary teachers may be found in practical church activities. No teacher is going far astray theologically in the participation of the spirit of evangelism for the lost and comforting doctrines for those fathers and mothers in Israel who have gone far along the paths of righteousness, even though they have not always been led in them into the cool shadows of ivied walls of colleges. "Sweet seers and stellar visionaries" have been made from swearing fishermen, fugitive shepherds, ox driving prophets, unlearned herdsmen, publicans and sinners, as well as from cultured, fiery Pharisees, in the growth of regenerated men in the grace and knowledge of Jesus Christ, even though they were not 'varsity men.'

Regeneration does not preclude education, however, but merely precedes it as a fundamental requirement. Didactics follow in orderly arrangement baptized discipleship and include responsible stewardship in the commitments of Jesus Christ to His church. All true education is in terms of theological concepts. Schools that live and move and have their being in the liberty of the children of God, can do no other than lend confirmation to faith; inspiration to endeavor; systemization to knowledge; adjustment to relationships and direction to achievement in the expression of wisdom. Even evangelistic enthusiasm cannot take the place of rigid training. It is not necessarily heretical to whet a blade or vain-

glorious to furbish a scabbard. "If the iron be blunt and one do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." Grammatical criticism is not exclusively a foundation for interpretation, but neither do ungrammaticisms absolutely guarantee orthodoxy. A polyglottous professor might be able to speak the ten understandable words before the assembly, so desirable to the apostle who talked of the tongues of men and of angels expressing love.

The expression of school values will depend upon the personality of the president and faculty in their spiritual interpretations. This statement is so trite as to subject it to the complaint expressed so admirably by Oliver Wendell Holmes at the katydid's irritating reiteration, "Thou sayest an undisputed thing in such a solemn way", but it is the spirit of the statement that gives life to denominational schools. No school can live on the memory of its past teachers. It may be a veritable "tower of David, builded for an armory, whereon there hang a thousand bucklers, all the shields of mighty men", but each succeeding president and faculty must needs put the trumpets of Israel to their own lips and lift swords and shields in certain leadership. Teachers ought not to be reeds shaken by the winds. Their greatness inheres in their relationship to and knowledge of God. They that be teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever. The greatness of such men is internally true as to God, externally true as to their relationship with their fellowmen, and eternally true as to both God and men.

Great men are greatest *inter pares*. And while the very spirit of true theology is a spirit of liberty, no man is free from the just strictures of his peers in the common salvation. It was meant for all men to see and have the fellowship of the mystery; to comprehend with all

saints the length and depth and breadth and height, and love of Christ; to be filled with all the fullness of God. Every Christian's life was meant to express the happy confluence of the life of God through Christ Jesus eternally alive, with the child of God in Christ having eternal life. This confluence was meant to be in "fortunate parallels" with all other lives in the same unity. All are subject to mutual restriction in the common liberty, but the expression of the strictures ought to be in the spirit of Jesus, who has made us prisoners in constraining love. Baptists schools are not churches and do not and cannot hold the high place, the excellency, in the Kingdom of God which was reserved by the Lord for His body, His bride, the church. Pastors of churches as undershepherds of the great Shepherd and Bishop of our souls, and as watchmen set upon towers in Zion, are constrained to "sound words" and faithful circumspection for sword or lion that might endanger the flocks, and may justly look with anxious eyes at pernicious tendencies in our schools. This being true, the very *noblesse oblige* of their high calling, should bind their lips to carping criticism and set a guard upon their mouths lest suggestions be insinuative, awakening suspicion and distrust. Innuendoes come unworthily from them and destructiveness is unseemly and reprehensible. Baptist schools as expressions of the large spirit of co-operation of sister churches of the same faith and order, should never be free from the theological equilibrium of doctrinal sanity through the adjustments of a great co-operative brotherhood, but they should not be dynamited every time a rat runs into the cellar. Adjudication is better than dijudication.

Acknowledgment of the justice of strictures in a spirit of meekness by the brotherhood should always be complemented by a mutual recognition of the wisdom and greatness of men. Accompanying this should be an appreciation of established channels of endeavor and a hesi-

tancy to follow new and foreign leadership. Endorsement in principle and sympathy in endeavor does not require a surrender of constitutional power. Orthodoxy has been a watchword and a shibboleth of the South among Baptists and we can still pronounce it at the passages of the Jordon. Even our college graduates and most of our college professors can say it without dropping their "aitches". The past sixty years have developed under vigorous propaganda a pernicious lot of text books. This is unfortunately true. There is a sore need of expurgation where pedagogical opportunists have written into our school books theories of speculative philosophy as the matured conclusions and established *dicta* of science. In some instances no liberality of views, no generosity of spirit, can justify the retention of teachers or text books in our Baptist schools, but even here we are constrained to remember that a sane, conservative, just and faithful elimination of such texts and teachers, does not supply an adequate text book as a substitution. It will take time to write our own text books and it will take men adequately trained and equipped.

Such books should be written and doubtless will be written, but we must conserve our schools in the meantime from the zeal of our house that would eat them up. This means no compromise anywhere along the whole line. It means the digging of the old wells, the observation of the ancient landmarks, the edification of the walls of Zion. It means lengthening the cords and strengthening the stakes and enlarging the house of our habitation to "a lordly great compass within". Without denying the inspirational value of the rhapsodic and episodic we are after all constrained to the movements of a mighty co-operation for eventual success.

THE RELIGION OF REDEMPTION AND THE LIFE OF THE REDEEMED.

BY REV. A. D. BELDEN, B.D.

Let me ask your attention for a brief study of the most fundamental feature of our faith, a feature that we need constantly to return to that we may be baptized afresh in the very fountain of life. The historic symbol of our faith is the Cross, a fact of peculiar significance surely in a religion which culminates in a risen and living Lord. Even the story of the reappearances of our Lord after the death of the Cross shows Him still possessed of the wounds in hands and feet and side. He is still the Redeemer. When the writer of the Revelation would unveil for us the throne of ultimate glory and power in this universe he shows us at its heart "A Lamb—as it had been slain." Christianity achieves its unique distinction at this point. Unlike any other world religion it is uniquely and passionately redemptive.

THE REDEEMER.

Let us be clear about this word "redemptive." Its fundamental meaning is "buying back again" and behind it is the idea that Jesus used of His own death, the idea of a ransom. We shall look at the poles of redemption presently. Here let it be quite clear what we mean by the redemptive spirit. It is the spirit that strives at any and every cost to win souls back from sin. We see it of course nowhere so sublimely as in Jesus, in His life of brave pure fellowship with outcast humanity, and with pharisaical humanity also, and in His passionate service of the Divine in individual souls. Never was He too weary to go a searching for the buried saint in every sinner. But we see it in more awful significance in the Garden of Gethsemane, and especially in that strange but terrible record of the Evangelist, "And He began to be in terror

and in great distress." That is the record of a tragic failure if it is not a record of the most sublime triumph of the spirit of redemption in human history. All we know of the courage and the spirit of Jesus forces us to accept the second alternative. There was upon Him at that moment especially, the Spirit of Expiation. He was moved by a sympathy, a love for all men so profound and wonderful that all their sin and shame was felt as His personal burden and made for ever His own concern and responsibility until they should be delivered.

SAVING TRUTH.

Now of course properly this is where we should stay with veiled faces to contemplate the passion of God until it becomes our own! The sufferings of Jesus at Calvary have been most aptly termed in Christian tradition His *Passion*. It is a word which blends very beautifully the thought on the one hand of a great enthusiasm, with the reminder on the other hand, of the great cost at which it is sustained—passion proved in pain. And it is the passion of God. There is little need for us to worry about old or new theologies so long as we see this one thing plainly, that if the Cross of Jesus stands for anything at all it stands primarily for this truth, that our God is a redeeming God. He is a God who does not wait upon human amendment before demonstrating His love and mercy. "God commendeth His love towards us in that while we were yet sinners Christ died for us." The initiative in salvation is with God and it is this truth which alone liberates hope and faith and life afresh in the sinful soul. Until God's love is seen as springing forth spontaneously and freely to restore the sinful, and not as dependent upon human merit, the sinner has no courage, no incentive, no trust with which to turn to God. He knows God only in the judgment and condemnation of his outraged conscience. In the absence of this gospel the

sinner can only judge of the attitude of a God of holiness by his own self-disgust, loathing and shame. If God's forgiveness is something that must wait upon his reformation then he never will be forgiven, he never will be saved. But in Jesus there shines forth the pitying love of a redeeming God, the gospel of a God who is fulfilled with redemptive passion and pours forth His redeeming spirit upon mankind.

“Love has gone forth into the world to win
Saints to their rest, and sinners back from sin.”

This is the winning, the converting, the saving truth as it is Christ Jesus and this alone gives new birth to the hope, the faith, the life of the soul dead in trespasses and sins. We need however to see more clearly than we have done what we are redeemed from and what we are redeemed to. The poles of redemption must be more clearly conceived. We are in urgent need of being delivered from the nebulous, vague, sentimental and magical idea of redemption and conversion which still afflicts our churches. Conversion has become for so many such a mystical experience as to be quite detached from definite change of character and the practical issues of life.

THE Two GODS.

An absolutely clear vision of the redemptive passion of God would cleanse us of all our errors in this matter. The fact is, we are still hampered by the Judaizers who pursued and afflicted the Apostle Paul. We still cling to old Jewish conceptions of God that obscure His grace. We wobble between a God of mere justice and a God of redeeming mercy. For certain schools of thought in our churches, Calvary is an interlude only between the thunders and terror of Sinai and the lake of fire and brimstone. I say that in spite of the theological change concerning the future world which the pew has experienced.

It is of little use giving up the hell of material torment in the next world if we are content to maintain it here in this one. Love, mercy, forgiveness, grace—these are for such only temporary spasms of weakness on the part of a God of impassive and awful holiness His Saviourhood is for a time and for an emergency. Soon the day of grace will pass.

I think we have to choose quite definitely between these two ideas of God. We *cannot any longer ring the changes upon them to suit our own convenience as we have been doing*. It may be said, What about the anger of Jesus and what about the judgment references of the New Testament? The anger of Jesus is worth studying if only to see always in its background the broken heart of a pitying and yearning love. The 23rd chapter of St. Matthew culminates in a wail of broken-hearted love. We must insist that the fundamental thing in God is love, and that any aspects of wrath that may be thrust upon Him by human wrong doing are all subservient to His love-purpose.

A CHURCH OF ICE.

I have recently been reading Ibsen's great play "Brand" and in that play Ibsen presents this conflict between the Pagan and Christian ideas of God in very vivid form. Brand's God has been well described as "a post-Christian version of the savage God of the Old Testament." Brand's soul is full of passion for righteousness and his pity is reserved for those who can successfully attain his standard. He is adamant in his demands, and to a righteousness devoid of tenderness and pity he sacrifices in turn his mother, his little son, his wife, and his influence over his flock. The play culminates in a sublime and significant piece of symbolism. Brand finds his death in a spot known locally as the "Church of Ice," and as the icy avalanche descends upon him there breaks through

its thunder a voice, uttering in a tense whisper, "God is love! God is love!"

The world is not going to be saved by a church of ice, standing aloof and making a cold rigid demand upon the world for a certain standard of life. It will be saved only by a church of flame having a "righteousness which exceeds the righteousness of the scribes and pharisees," the righteousness of redeeming love.

THE POLES OF REDEMPTION.

Now if God be absolutely and only love and tender childlike love at that, the poles of redemption come clearly into view. We are redeemed from self-centredness to self-giving or God-centredness.

Theologians have quarrelled over the definition of sin as selfishness, though I think it would puzzle an archangel to tell why. For this is exactly the scope that Jesus gives, everywhere in His teaching, to redemption. In a famous definition of His gospel, He declares, "whosoever seeketh to save his life shall lose it and whosoever will lose his life for my sake shall find it." Here He defines clearly the poles of redemption, and a little study will reveal at once the absolute need on the part of us all for this conversion. It is incumbent upon every human life to swing right over from one pole to the other. Even the most respectable amongst us needs it, for it involves a *difference in natures*.

NATURE.

The state of nature is not the state of grace. We all know what the state of nature is. It is written large in the animal world. Its principle is self-preservation, its ethic is reciprocity or mere justice, its motto is "You scratch my back, I'll scratch yours." "You be kind to me, I'll be kind to you, but if you kick me you look out." We remember the story of "Androcles and the lion," with

which George Bernard Shaw has made such play: Androcles, good Christian man, meets a lion with a thorn in his paw, Androcles extracts the thorn and when later he meets the lion in the arena, the lion is good enough to remember the former kindness and refuses to eat him. I always feel there ought to be a third chapter to the story. Androcles and the lion should meet once more. One has a shrewd suspicion that the lion would then argue, if it could argue at all, "Androcles and I are now quits, its time I had my dinner!" We can be sure at any rate that the human lions we know would argue in that fashion and their intense respectability would make no difference to the argument. The fact is, that however smoothly the mane may be combed, however glossy may be the coat, however handsome may be the tail, the lion nature with its fierce self-preference is still there. The respectable element of our modren society needs this ultimatum. I am always glad to remember that Jesus uttered it to one of the most respectable members of society—a man who would correspond in our day to a portly alderman—Nicodemus, a ruler of the Jews. It was to him that Jesus said "Except a man be born again he cannot see the Kingdom of God." There is no eternal salvation in a respectability that remains selfish. However you may refine this nature, with whatever culture you may adorn it, it still remains the devil, and the devil is never so great a devil as when he is a gentleman.

GRACE.

Redemption is to the state of grace. We know what grace means. It is condescension of one who need not condescend. We say, "Your Grace, the Duke of Bedford" when we want him to come down to a commoner. Grace is love towards the unlovely, kindness to the ill-deserving, the rendering of good for evil, loving one's enemies, praying for those who despitefully use you.

Grace is all that is meant by the Cross of the Lord Jesus Christ. It is the All-Holy God taking upon himself the burden of human sinfulness, rather than smite with the fiery sword of His judgment.

Even science is speaking in these terms today. It has seen the vision of the two natures, the one in which humanity is lost, and the one in which humanity alone can be found. It speaks to us of the social impulse awakening in the adolescent child. The little child of nine is an embodiment of individualism, providentially so, of course. This is God's purpose in Nature—to bring us to a strong individualism, to a distinct isolation of personality which shall render the gift of ourselves to Himself and others full of real meaning and value. The child of ten and upwards, however, is the subject of a spontaneous movement of the redeeming Spirit of God urging it to a new interest in others and in the great Other. We all know this urge within our own souls but we are afraid of it. We catch it and snare it in comfortable forms of expression. We try to limit it to the family or to our class and set, or to our nation, and we make of it a ground of opposition to other families, other classes, other nations. We quench the spirit of God in so doing. We run it off into Masonic Lodges, Rotary Clubs, Trades' Unions, Employers' Federations, all good enough in their way but not good enough to bring us to everlasting salvation. We will not trust God, this God who moves in us as an impulse of redemption. We will not let this impulse drive us over the gulfs of misunderstanding and of jealousy created by our nervous selfishness. We will not decide utterly for the new nature, the nature that belongs to a God who "So loved the world that He gave His only begotten Son." Yet this is the test which is repeatedly applied in the New Testament as to whether we are saved or not, as to whether we are redeemed. The Apostle John has given it classic expression. "Hereby," he says,

"we know that we have passed from death unto life because we love the brethren." He is not forgetting there that we are meant to love everybody! He is not supplying a limitation, he is applying a test. He is saying, "If you can love your fellow church members you can be trusted with the rest of the world," and that is about true, is it not? It is no use our testing ourselves with people on the other side of the world, though that test is gaining increasing meaning in these days of annihilation of distance. The sharpest test of our standing in grace is to be found in the people immediately about us, in how far we can love them with a redeeming love, even though it brings us to our own cross.

THE LIFE OF THE REDEEMED.

So the only possible life for the redeemed comes into view. It is the redeeming life lived with redemptive passion. I love that word "passion." It has been well said that the phrase "The Holy Spirit" in the Book of the Acts of the Apostles might be suitably translated "The holy enthusiasm of God." We are not His children until we share His passion and one is inclined to ask at once in the presence of such a word "how far does it truly describe the rather humdrum, easy-going patronage of religion that afflicts our ministry and our churches?" Does that sound harsh? I apply it first of all to myself. When I compare the passion of my Lord with my own life my heart breaks with shame and I yearn with all my soul to find the true way of amendment, to find how to express in this modern world that new life which God in Christ has inspired within my soul. It must be a redemptive way of life. Its glory must be all in grace. The surest test of my appreciation of the forgiveness of God is that I shall make forgiveness *the policy of my life*, that I shall become its passionate advocate, its living exponent.

OUR EVANGELISM.

The only true response that I can make to the Saviour who sought my soul to save it at the cost of Calvary is to become in turn a passionate *seeker of souls*, whether I am a minister, a deacon, an aisle steward, a chapel keeper or that obscurest of persons—an ordinary church member.

“Then with a rush the intolerable craving
Shivers throughout me like a trumpet call,
Oh, to save, to perish for their saving,
Die for their life, be offered for them all!”

That beautiful but somewhat hackneyed quotation may be the merest heroics unless it stands for a drastic revolution in our nature, unless it means that we have parted for ever with selfishness and have embraced for ever the sacrificial character of our God. The ultimatum stands clear, there is no other salvation, there is no other state of grace, there is no other gospel.

Let me briefly apply this in some practical ways. Have we yet sought as we should the non-worshipping souls, the unhallowed lives in our own neighborhood? If passion were with us—redemptive passion—could our churches long remain empty? If we wanted the people badly enough, if their condition was an evident pain to our spirits, would it not be too big a compliment to them to be ignored?

SOCIAL REDEMPTION.

And what of its application to our social problems? How one longs to find adequately reflected in our churches the anguish and misery of unjust and cruel social conditions, to see our congregations feeling the problem of unemployment as Christ must feel it. In a congregation to which I ministered recently, there was a little boy of twelve dressed in black. His father had just committed

suicide. He had been out of work for over a year, a strong man, of good character, but he was being kept very largely by his own children. He had sought work in vain, and in order to get off the backs of his children he flung himself over Holborn Viaduct into Farringdon Street, his only way of escape as it seemed to him, in this Christian Land. What degree of passion does such a story rouse in our hearts?

But further how far is there reflected in our Christian congregations a divine impatience with the still vindictive character of much of our law?

Here is a snapshot from real life. A number of boys cooped up in a slum found a vent for their natural energy in the tormenting of a dog. They were brought before the magistrate for cruelty and the ringleader was condemned to a birching. The result of the thrashing was spinal trouble and that boy, who might have been a useful citizen if he had been handled redemptively, is now a hopeless cripple condemned to sit perpetually in an invalid chair, and incidentally he is the betting tout for his neighborhood.

Gilbert Chesterton has stated that the only institution in society that stands for forgiveness is the church. But *how* does it stand for it? Where was the church's stand for forgiveness at the end of the Great War? Where was the great American church when it was suggested that the war debt should be forgiven all the world round? And yet is it not plain to most of us now that forgiveness was the real way of economic salvation?

LIFE OR DEATH.

There is a wonderful story of the Sadhu Sundar Singh which crystallises this whole issue. He was one day travelling over the snowy passes leading into Thibet in company with a Buddhist priest. It was an arduous jour-

ney, full of peril for belated travellers. Suddenly there arose from a precipice at the side of the pass a human cry for help from some other hapless traveller. The Buddhist would not stay to make response. His own life had to be thought of. The Christian climbed down the precipice and rescued his brother-man and with great difficulty at the cost of many bruises and cuts he lifted him to the pass and together they struggled on through the snow, but before they reached their journey's end in safety they passed over the dead body of the Buddhist priest, lying cold and stiff in the snow. That is a parable of life, of the way of death, and of the way of salvation, of the destruction from which God in Christ would redeem us and of the sure way of life in which He would lead us.

It is high time that we made our choice with finality.

BOOK REVIEWS.

I. BIBLICAL INTRODUCTION.

How To Read The Bible. By Richard G. Moulton. The Macmillan Company. New York. Cloth. 123 pages. 1923. 80 cents net.

This is the twenty-fifth and final volume in the small volume edition of the Modern Readers' Bible. The special work of the well known author is the literary study of the Bible, but he well says, "I am persuaded that the literary study of the Bible is the prerequisite for making other modes of Bible study sound and impressive."

In this volume he deals with such questions as these: Loss of Literary Form in Ancient Manuscripts—and its Modern Recovery; The Bible as a Book and the Bible as a Library; The Whole Bible at a single view; Bible Classics—The Reading of Particular Books of Scripture; Reading the Grand Divisions of Scripture; The Law and the Prophets; The Books of Wisdom; The Gospels and the New Testament; winding up with a chapter on a detailed scheme for reading the Bible as a whole.

GEO. B. EAGER.

Hilltops in Galilee. Harold Speakman. The Abingdon Press. \$3.00 net. 252 pages.

These chapters, saturated with truth and beauty, bring the land of Jesus' youth nearer and cause us to be deeply grateful to Mr. Speakman for them. He is an artist—both with pen and brush. These vivid and richly colored sketches of the most interesting parts of the Holy Land are, indeed, well done. He has given us a hill-top vision that brings all the holy past into the dream of to-day. "A book of beauty and inspiration."

KYLE M. YATES.

The Campbell Morgan Analyzed Bible. Thomas Nelson and Sons publishers. New York.

This is the American Standard version with topical headings and references and twenty-five new outline maps. In addition we have a complete analysis and spiritual interpretation of each book by this great scholar and preacher. The first outline gives a general statement of the content of the book and the second is intended to suggest the principal spirit values of each book.

It is particularly valuable to the person who desires to master the content and message of the entire Bible. Dr. Morgan has made a life-long study of the Word and in this volume gives us some of the fruit of this study. It is a valuable contribution to such study.

KYLE M. YATES.

II. OLD TESTAMENT.

Men Unafraid: Four Pioneers of Prophecy. By Rollin H. Walker. The Methodist Book Concern. 163 pages. 75 cents net.

The author treats Amos, Hosea, Isaiah and the Herald of the Consolation (Isa. 40-66) in this little volume. The man, the times, and the message are considered. It is especially adapted for Bible classes and contains at the end of each chapter a valuable list of search questions on the biblical text. The use of this book will cause more than a superficial glance at these prophetic books; it will incite a "digging in" to this mine of spiritual wealth. We may not approve of his treatment of Isaiah 40-66 but his exposition of the messages of the prophets is well done.

KYLE M. YATES.

The Moral Life of the Hebrews. By J. M. Powis Smith. The University of Chicago Press. 337 pages. \$2.25 net.

In this book the distinguished author has pictured the development of Hebrew morals as recorded in the Old Testament. He

describes the moral ideas and ideals of the people, and shows wherein their ethics and their theology were related.

He pictures first the morals of Pre-prophetic Israel, then of the Prophetic Period, and finally the morals of Judaism. His treatment of the prophetic period is done splendidly. The story of progress from the very low to the high place to which they attained is a remarkable one and Professor Smith has given us much cause to be indebted to him.

He, of course, takes the modern critical stand and speaks of the early history and messages in a way which reveals little reverence for the supernatural. We do not agree with his statements in every instance, but we are compelled to agree that it is a splendid expression of modern Biblical scholarship.

KYLE M. YATES.

Points for Emphasis. By Hight C. Moore. Sunday School Board, Southern Baptist Convention. 1923. 35 cents net.

Dr. Moore has surpassed his former efforts in giving us comments on the Sunday-school lessons for 1924. It seems that the Old Testament field gives him new enthusiasm and wisdom. It is an excellent commentary and one especially valuable for men who have occasional periods for study while away from home.

KYLE M. YATES.

The Old Testament in the Twentieth Century. By John Lewis. George H. Doran Company, New York. 189 pages. \$1.50 net.

Professor Lewis has given us a volume that is different. He calls it "a study of Old Testament teaching and its application to modern social problems." He comes to the conclusion that we find in these early records the stories of social and religious struggle which are indispensable for a sound judgment on modern social problems.

His bird's eye view of the Old Testament is thorough and comprehensive. His platform is that laid down by Wellhausen

and Graf and he does not offer any apology for it but plunges in with assurance and confidence.

His chapter on Teaching Methods is not so good. The books he recommends could be improved upon from the great field of literature on the Old Testament. His lessons are well planned, however, and his suggestions on preparing the lessons are good. His diagrams at the end of the book are valuable aids to the study of the literature.

KYLE M. YATES.

The Mantle of Elijah. By Damon Dalrymple. George H. Doran Company, Publishers. 157 pages. \$1.50 net.

The author of this charming little book introduces it by this verse:

“Near enough to the end of the journey to see the distant hills,
And yet not far enough from the beginning to have forgotten
the lure of the road.”

He calls it “a little talk between two prophets who are about to part, one to his work and the other to his reward.” It is one of the most helpful and inspiring things for the young preacher that this youngster has found in many a day. I am truly grateful to him for this message of wisdom and direction. Every young preacher should read it who wants to be a prophet of the living God.

KYLE M. YATES.

The Book of Psalms. A Revised Version. By W. M. Furneaux, D.D. Formally Dean of Winchester. George H. Doran Company, New York. 1923. \$2.00 net.

Dr. Furneaux has rendered a notable service to English-speaking Christians everywhere in this revised version of the Psalms. Not only is his scholarship demonstrated but his good judgment is shown in the work. He has succeeded admirably in translating the Psalms into the language of the twentieth century without doing violence to the original or making un-

necessary departures from the accepted versions. The Glasgow Herald well says it is remarkable to find how much fresh light he has thrown upon the Psalter by changes so slight.

GEO. B. EAGER.

Prophecy and Religion. By John Skinner. Cambridge University Press. 1923.

This work on Jeremiah by such an eminent scholar as Dr. Skinner presents plenty of food for thought. There is not much that is new, but so skillfully has he made use of all the literature on the subject, that we recognize this volume as an exceedingly valuable synthesis of all previous works.

His conclusions are for the most part such as will commend themselves to the majority of the Old Testament scholars of the world to-day. He follows Duhn, Cornill, and Wellhausen rather closely.

A whole chapter is devoted to the great prophecy of XXXI 31 ff (the New Covenant). Dr. Skinner sees in this passage a combination of the two ideas which run through the eschatological teaching of the book: the clinging to the national idea of a religious community, and the conception of religion as direct intercourse between the soul and God.

He adopts Wellhausen's view of the "Confessions of Jeremiah"; that is, that they were not published until after the death of the prophet. We would hardly agree with him here.

It is an admirable and suggestive volume of more than passing interest and importance.

KYLE M. YATES.

The Prophetic Books of the Old Testament in two Volumes. By Frederick C. Eiselen. The Methodist Book Concern. Publishers. New York. 1923.

These two volumes come as a distinct contribution to the field of Old Testament Prophecy. Much that we find in them, of course, is but a re-statement of other books on the same sub-

jects. In many places the author has given us several different views on a given subject and then, after stating the evidence for each, has given his own conclusion.

In volume one we find a treatment of the Prophetic Histories—Joshua, Judges, Samuel and Kings; and the Prophetic Sermons—Isaiah and Jeremiah. In volume two he takes up Ezekiel and the Book of the Twelve.

The characteristic features of the work are its clearness, thoroughness, impartiality, accurate scholarship and evident capacity for sincere statement and sound interpretation.

KYLE M. YATES.

III. NEW TESTAMENT.

The Kingdom. By Francis Asa Wight, D.D. 1923. Fleming H. Revell Co., New York. Pages 256. Price \$1.50 net.

Here we have a careful and painstaking presentation of the usual pre-millennial view of the Kingdom. The book is not controversial, but positive in its interpretation of the order of events and the meaning of the various symbols.

A. T. ROBERTSON.

St. Paul on Trial. A New Reading of the History in the Book of Acts and the Pauline Epistles. By J. Ironside Still, M.A., D.D., 1923. Student Christian Movement, 32 Russell Square, London, England. Pages 300. Price seven shilling sixpence net.

Dr. Still has already shown his mastery of the Acts and he now returns to a discussion of the view that Luke wrote the Acts as a defence of Paul to be presented in his trial before Nero the first time. There is a good deal to be said for this idea. It helps one to see why so much space is given in Acts to the arrest in Jerusalem and the series of defenses in Jerusalem, Caesarea, and Rome. It falls in with Paul's vindication before

Gallio. It is not necessary to know that the book was actually presented to Nero. It is dedicated to Theophilus as was the Gospel. The purpose may have been to help mould Jewish opinion in Rome in favor of Paul and to show that Paul really taught the true Judaism as he claimed. The matter will have to be threshed out for some years, but one can see no real objection to the theory, provided only that it is true. At any rate Dr. Still has put the case in a persuasive manner. I understand that the George H. Doran Company plan to issue an American edition.

A. T. ROBERTSON.

The Origin of the Gospel According to St. John. By Prof. James A. Montgomery, of the Philadelphia Divinity School. 1923. John C. Winston Co., Philadelphia. Pages 30. Price 50 cents net.

Professor Montgomery confines himself to the one point that the author of this Gospel knew Palestine well and also knew Aramaic. He has written a clear and forceful argument for this thesis. There is a freshness of statement that argues for independence of study. The little book is a capital piece of work.

A. T. ROBERTSON.

Beginner's Grammar of the Greek New Testament. By Professor William Hersey Davis, M.A., Th.D., Associate Professor of New Testament Interpretation, Southern Baptist Theological Seminary. Geo. H. Doran Company, New York. Baptist Sunday School Board, Nashville, 1923. Pages 251. Price \$2.00 net.

Those who do not know any Greek and who wish to read the Greek New Testament now at last are able to begin the study with the help of a book that is thoroughly scientific and as clear as a bell. Dr. Davis has tested his method with a class of about a hundred in Introductory Greek each year now for a number of years. These students have gone right ahead with my *Short Grammar* and then with my *Grammar of the Greek New Testament in the Light of Historical Research*. He has written a grammar for beginners who need to know the forms and all the

elements. He has given the forms of the Koine Greek in which the New Testament is written so that the student will learn it right to start with. He has also written the book in accord with modern philological knowledge as to the cases, the prepositions, the tenses, the voices, the modes, etc. The book is written with simplicity and clearness and yet it gives enough for the student to get the point. And withal it is interesting and carries one on. The scholarship is accurate and the insight brilliant. There is now no excuse for anyone of ordinary intelligence not to know the Greek New Testament. He can get this book by Dr. Davis and make a start. If he starts, he will go on and he will be grateful all his life for the fresh joy that he will find in the New Testament and in life.

A. T. ROBERTSON.

The Social Origin of Christianity. By Shirley Jackson Case, D.D., Professor of Early Church History and New Testament Interpretation in the University of Chicago. 1923. The University of Chicago Press. Pages 263. Price \$2.50 net.

Dr. Case follows the lines already laid down in his *Evolution of Early Christianity*. He gives a naturalistic interpretation of the growth of various conflicting factors resulting in what we call Christianity. "Christianity secured its victory ultimately by a long and gradual process of social evolution involving intimate contacts with numerous environmental influences and the operation of various forces distinctive of life within the group" (p. 248). It is with Dr. Case, not revelation, but social evolution.

A. T. ROBERTSON.

IV. CHURCH HISTORY.

The Papal System. Wm. Cathcart. Griffith and Rowland Press, Philadelphia, Boston, Chicago, St. Louis.

For those who desire a clear cut view of the doctrines of the Roman Church, the reappearance of this work is timely. The author presents in a very readable and acceptable manner

the whole Catholic system. He traces the origin, developement and completion of the various doctrines, quoting copiously from the Fathers, Popes, and theologians of the Catholic Church. He refutes their arguments by ridicule, sarcasm, and appeals to reason. He does not give an extremist's views, but the actual statements of church leaders, and shows the absurdity of them in the light of Scripture and reason. This book is an excellent exposure of Catholicism in its doctrinal statements. It is interesting to the last and truthful throughout.

O. G. TILLMAN.

Imperialistic Religion and The Religion of Democracy. By William Adams Brown, Ph.D., D.D. Charles Scribner's Sons, New York. 1923. Cloth. 222 pp. \$2.25 net.

This is a profound study by a Master in Social Psychology. It is as notable a contribution in its time as that of Prof. William James in his well-known book on The Varieties of Religious Experience was in its time. For us, indeed, it is more valuable because it takes up the discussion where Prof. James left off, and deals with the attitude of religious people to society and the institutions it creates—a subject which Professor James expressly excluded from his own consideration. Professor Brown shows that there are three possible attitudes which one may take to existing social conditions: accept them as they are, protest against them as corrupt, or believe that society is in the process of remaking in which each may have a part. Professor Brown makes these contrasts the basis of a new classification of religious types which he designates as *imperialism*, *individualism* and *democracy*.

The terms, as he defines them are full of suggestion. Imperialism he describes as that type which believes that one serves God best when one submits to the control of some existing institution; Individualism as that which despairs of satisfaction through any existing institution but finds solace in individual communion with God; Democracy as the type that believes that

one communes with God best when he joins his fellows in the common quest for truth, goodness and beauty and realizes God may have some new word to speak to him through the different word that He is speaking to his neighbor. He illustrates in detail the different kinds of religion resulting from these several attitudes by typical examples, historic and contemporary, and offers practical suggestions as to the duty of the religious individual and as to the true life of the church. He will win and hold the attention of the reader if he is bent on a serious study of a great and far-reaching subject. The substance of different parts of the book was given in lectures at Manchester College, Oxford, in 1922, at King's College of the University of London in the fall of the same year, and to the Aristotelian Society of London in January 1923. The way the lectures were received encouraged him to hope that the line of thought they present might prove of interest to a wider public. We predict that the sequel will abundantly justify that hope.

GEO. B. EAGER.

V. CHURCH EFFICIENCY.

The Deacon at Work. By Frederick A. Agar. The Judson Press, Philadelphia. 1923. 116 pp. \$1.00 net.

For a long time there has been felt a distinct need for a book dealing with the lay ministry of the church, particularly as it applies to the office of the deacon. Dr. Agar has touched on this subject in several of his efficiency handbooks, but always incidentally and inadequately. In this small volume he sums up the teachings of the Scriptures and his own wide observation as Secretary of Stewardship and Church Efficiency in the Northern Baptist Convention, the result being the most valuable treatise which has yet appeared on the subject. His first chapter deals with "Scripture and Common Sense," in which he interprets the teachings of the Bible regarding the deacon and the deaconesses

in the light of conditions which existed then and now. He next with much practical wisdom deals with the selection and training of these lay officers. He suggests in succeeding chapters some of the duties of the office, and points out how the deacons may be utilized in the development of the entire church membership. No better investment could be made by a church or pastor than to place this book in the hands of its deacons, and then make it the basis of a course of study.

G. S. DOBBINS.

Jack in the Pulpit. By Avery A. Shaw. The Judson Press, Philadelphia. 1923. 119 pp. \$1.00 net.

Preachers and teachers who make talks to children frequently find themselves hard put to discover lines of approach which are original, interesting, and capable of being turned in the direction of a "sermon." Doctor Shaw has furnished fifty-one "Talks to Children" which will prove suggestive and helpful to others who seek to render a similar service. These "Talks" are characterized by simplicity, naturalness, an understanding of boys and girls, and an appreciation of the demands which are made upon one who must do the talking. Some of them serve as almost perfect models for five-minute addresses to Junior and Intermediate boys and girls.

G. S. DOBBINS.

The Expected Church. By M. S. Rice. The Abingdon Press, New York. 1923. 216 pp. Price, \$1.50 net.

This book consists of twelve sermons by the pastor of the Metropolitan Methodist Church of Detroit. The preacher recognizes the shortcomings and failures of the churches of to-day, but he is no mere critic, and has no new-fangled remedies. He believes in the essential principles which Jesus laid down as to the work of a church, and his effort is to exalt and magnify the church as Paul exalted and magnified it. He believes in the essential unity of the "flock" of true believers in Christ, of whatever name, but rejects the interpretation that they must all

be one "fold." A sound denominationalism seems to him to be the way of power and success in growing great churches. He then preaches about "The Two-fold Church," "The Church's Message," "The Church's Program," "The Church's Attraction," "The Church for To-day," "The Church for the City," "The Church and Childhood," and closes by a ringing and affirmative answer to the question, "Can the Church Save the World." There is much of old-time Methodist fire and fervor mixed with a fine understanding of modern conditions in this inspiring and helpful series of sermons. G. S. DOBBINS.

VI. PEDAGOGY.

Junior Method in the Church School. By Marie Cole Powell. The Abingdon Press, New York. 317 pp. \$1.50 net.

Miss Powell has furnished for the publishers of the "Religious Education Texts" series the most complete and valuable manual of Junior work of which we have any knowledge. The first chapters deal sympathetically and practically with the Junior child, his world, his experiences, the curriculum needed, available materials and their enrichment, the art of teaching Juniors, types of teaching and teaching methods. The last thought is then expanded to include the remainder of the book, and the suggestions as to the class room period, the use of stories, the worship period, handwork and expressional activities, dramatization, service activities, are practical, concrete, workable, wise. The book lacks the evangelistic note, the "culture" theory of conversion being no doubt tacitly accepted. This is the serious weakness of a book which deals with boys and girls who are in the "conversion age," and to whom the teachings of the Scriptures concerning sin, repentance, regeneration, personal surrender to Christ, and church membership, ought to be presented with absolute fidelity to God's Word.

G. S. DOBBINS.

The Bible Class and the Community. By John A. Cross, President First National Bank, Bruin, Pa. Fleming H. Revell Company, New York. 160 pp. \$1.25 net.

One who is looking for speech-making material will find in this book some good suggestions, a fine lot of illustrations, a stock of striking sentences, but he will not find much of practical value in making the Bible class function more effectively in the community. There is a directness, a terseness, about the writer's style which will appeal to the business man, and the conception of the place and importance of the Bible class in the church, the community, the nation, and the world is significant as representing more and more the viewpoint of the layman.

G. S. DOBBINS.

VII. HOMILETICAL.

Cyclopedia of Sermon Outlines. By Aquilla Webb, D.D., LL.D. George H. Doran Company, Publishers, New York. 1923. 336 pages, cloth. \$3.00 net.

Dr. Webb, well known in Louisville as late pastor of the Warren Memorial Presbyterian Church, is known to a wider public as the author of a previous work, "One Thousand Evangelistic Illustrations", now in the fifteenth thousand. That book has gone far to prove his fitness for getting up and getting out this comprehensive Cyclopedia of Sermon Outlines. It seems that he is a pioneer in this field of endeavor—no one else has thought to issue such a collection of sermon outlines. Surely the mere outlines of messages delivered to their people by some of the most gifted and useful men chosen by God to pass on the revelation transmitted to the Apostles and handed down through their successors to us, will be found by many to-day not only deeply interesting but profoundly worthy of study of those who have been called to continue this line of succession. The collector has thus made available the treasures of many rare volumes,

inaccessible to most of his readers, and if rightly used, many a pastor and layman may be stimulated and enriched thereby.

But, as Dr. Goodell wisely suggests in the Introduction, in order to do that in a fair and honest way, the feast that has been provided must be properly assimilated and thoroughly digested by him who would be duly nourished and benefitted thereby. One cannot become a helpful preacher by simply repeating the words, or using the "outlines," of another, however fit and beautiful they may be.

GEO. B. EAGER.

The Character of Paul. By Rev. Charles E. Jefferson, D.D. 1923. The Macmillan Co., New York. Pages 381. Price \$2.25 net.

Dr. Jefferson makes this a companion volume to his book on the character of Jesus. There are twenty-six sermons on aspects of Paul's character. He has studied Paul's life for a long time and has unbounded admiration and enthusiasm for him. "I feel I know Paul better than any man whoever lived", he says. The book is full of stimulus for all who read it. The sermons were never preached, but they are worth preaching.

A. T. ROBERTSON.

The Miracle of Me. By Bernard C. Clausen, D.D. The Judson Press, Philadelphia. 1924. 117 pages. \$1.25 net.

Dr. Clausen, who is a graduate of Colgate University and Union Theological Seminary, is now Pastor of the First Baptist Church of Syracuse, N. Y. This little book is a volume of twelve of his pulpit addresses covering a wide range of subjects, from "The Religion of Tutankhamen" to "Lessons from my Ford". The author's style is striking and fresh. By the use of every day subjects and experiences he preaches the gospel of Christian living. These are not sermons from the homiletical standpoint, but they are real vital messages and will be of immense help to preachers to-day. Every preacher will receive from it both pleasure and profit.

H. I. HESTER.

VIII. SOCIOLOGY.

Social Imperatives. By Craig S. Thoms, Ph.D. Professor of Sociology in the University of South Dakota, etc. Philadelphia. The Judson Press.

The imperatives here insisted upon are the need of religion; the need of socialized homes; the need of moral training in the public schools; the need of socially minded universities; the need of Christianized business; the need of peace-time patriotism; the need of better-born children; the need of faith in social progress.

It is unusual for us to find a book so pervaded by the Christian Spirit published by a professor in a State University.

Its scientific spirit is equally pronounced. Every chapter is good reading; but I was especially interested in three—the need of religion, the need of moral training in the public schools, and the need of socially minded universities. The rebuke which the author gives to university professors—especially professors of sociology—who treat religion so unsympathetically, and sometimes flippantly, is well deserved, and comes with especially good grace from a confrere. It is to be hoped that it will be heeded, for such references to religion by scientific men have much to do in stirring up the resentment against our universities and scientific men, which is so much in evidence.

C. S. GARDNER.

Nineteenth Century Evolution and After. By Rev. Marshall Dawson. The Macmillan Company, New York. 1923.

The subtitle of this book is more suggestive of its content than the title: "A Study of Personal Forces Affecting the Social Process in the Light of the Life-Sciences and Religion."

The author essays to prove that Bible religion is not discordant with scientific evolution, if the form of the theory of evolution used in the comparison is up to date. The nineteenth cen-

tury with its astounding material success and applied science brought us as a by-product a theory of human nature, which was a "reform against nature." Hard upon its heels came disaster and disillusionment.

The reed broke and pierced the hand of him who leaned on it. The new biology, the corrected theory of evolution, and the historical method of studying Scripture, together with the awakening caused by the shock of the World War, and its aftermath, provide the apparatus for a radical revision of the theory of human nature which for the last half century had held almost undisputed sway. How the author shows this in detail, we must read his book to learn. Certainly no one can follow him through his one hundred and forty-five compact pages, without being convinced that he deals with his subject in a thoroughly reverent and masterful way. The book will abundantly repay careful and laborious study, whether one accepts all the author's views and conclusions or not.

GEO. B. EAGER.

The Social Message of Jesus. By John H. Montgomery, Professor Religious Education, University of Southern California. Introduction by Shailer Mathews. The Abingdon Press. New York. 1923.

This is intended as a college text-book, one of a series edited by George Herbert Betts, and known as "The Abingdon Education Texts." It is well written, well arranged, clear and sound in its teaching, though there is somewhat lacking in clear correlation of the Christian social life with the Christian doctrine of regeneration. However the fault is one of science, rather than of positive statement. After a discussion of "The social implications of the Gospel," wherein the defect mentioned appears, the author proceeds to set forth "some practical applications of the Gospel's teaching," and it must be fault-finding spirit that can find anything in this part of the book to which serious objection can be made. The next to the last chapter of the book considers "the Challenge to the Church;" and is a wholesome and stimulating appeal for the church to take a

vital and intelligent interest in the social questions which are absorbing so much of the time and thought of men to-day. The last chapter sets forth "the Chance of the Church"—the great social opportunity that opens before organized Christianity today.

C. S. GARDNER.

IX. APOLOGETIC.

Outlines of A Philosophy of Religion: Based on Psychology and History. By Auguste Sabatier, author of the "Apostle Paul", etc. New York. George H. Doran Company. 1923. 348 pages. \$2.50 net.

It would be presumptuous to write a review of this work at this late day. It is only permissible to announce a new edition of "this recognized masterpiece in the field of Religious Philosophy", and to say that the mechanical execution of the volume matches the beauty of style and clarity of thought of one of the finest thinker and writers in the field of French religious thinkers. It is well for the young generation to have access to so good an edition. It is be hoped a new reading of this work will be inspired by this appearance of the new edition.

W. O. CARVER.

Jesus Christ and the Modern Challenge. Can We Still Believe in His Divinity? By Frederic C. Spurr, President of the National Council of Evangelical Free Churches (Great Britain); Author of "The Master Key." New York. 1923. Fleming H. Revell Company. 204 pp. \$1.50 net.

Readers of the Review and Expositor have had opportunity to get acquainted with Mr. Spurr's fine spirit and forceful writing in articles contributed to these pages. In the volume before us are thirteen chapters of vigorous apologetic dealing with the essential beliefs and facts of the Christian faith. It is not especially a book for scholars, although none of them could de-

spise it: rather it is a work closely reassured and vitally appealing to the common man of culture and education who knows of the rationalistic attacks and has an uneasy feeling that there is much ground for doubt, at least for uncertainty, concerning the deity of Jesus Christ, His resurrection, His miracles, and His Ascension. All these difficulties are met in a practical and logical way and arguments are made from Christian history and experience. The closing chapter discusses—all too briefly—the question: "Will Christianity 'Work'" in our modern world?

Within the limits suggested the work is to be received with gratitude and commended with confidence to the many who desire a practical handling of difficulties and questions concerning our Lord and His claims on mind and heart and life.

W. O. CARVER.

The Practical Basis of Christian Belief: An Essay in Reconstruction. By Percy Gardner, D.Litt., Fellow of the Baptist Academy, and corresponding member of the French Institute and the Prussian Academy of Sciences. New York. Charles Scribner's Sons, London. Williams and Norgate. 1923. Pp. XXIV—290. \$3.00.

"The coming on of old age warns me that it is time for me to set down in final form the conception of Christian belief to which I have been led by the studies and experience of many years." With such words this well and worthily known scholar introduces a work which bears the marks of a calm, almost disconnected, survey of Christian foundations as they appeal to him in the ripeness of his years. The words "final form" must seem a bit hollow, however, to a man who has all the years been subject to modifications and revisions. He well knows how little of finality they can have for others. Does he not still think of his work as "an essay in reconstruction"? And he stoutly affirms: "There is an urgent need of reconstruction of belief on a new and more trustworthy basis"—a statement that must sound very familiar to those of us who have been reading for many years. Somehow the reconstructions so freely proposed do not seem to have any fixity. Yet are they valuable, none more

so than Dr. Gardner's. It is no iconoclastic spirit at work here, and least of all an anti-supernaturalist. This is what counts for encouragement. All anti-supernatural "reconstructions" of Christianity are sheer waste of time.

Dr. Gardner finds that "Modern psychology has fully justified many of the instincts and feelings which rationalism regarded as superstitious," that "historic criticism, while diminishing the supernatural and abnormal element in early Christianity, has in fact tended to bring out its pure lustre"; and that "a great part, if not the whole, of Christian doctrine turns out to be based upon fundamental facts in the nature of man and the spiritual world." This "conviction becomes stronger" with him as the years grow more. To be sure we must yet find out just what teachings he will include in his "great part of Christian doctrine", and we must not overlook—whatever be our own attitude that the tests for our author are, after all, largely subjective.

My copy of the book is marked up all the way through with fine statements, doubtful positions and shocking errors, as they seem to the reader, all indicated and with frequent marginal notes of elaboration or controversy. This is proof of a highly interesting and stimulating presentation of views. I am most in agreement with such discussions as of "The Nature of Personality," "Personality and the Unconscious"—handled with much insight and much just criticism of the modern way of magnifying the unconscious—"The Claims of the Spirit." "Christian Ethics" is a very strong chapter. The dealing with God follows vigorously the Modern tendency to bring God and man very close; but also shows the influence of modernistic questions about "personality" and "absolutism" in Deity.

For Gardner "The Eternal Christ" takes a great place and not only obscures in some measure the clearness of the figure of the historic Jesus, but renders him too indifferent to the facts of that history. Likewise the view of the eternal spiritual Christ—a genuinely Pauline and Johannine conception, when not pressed beyond measure—renders needless the Holy Spirit in any such distinct functioning as the New Testament gives Him.

Gardner thinks that the Eternal Christ and the Holy Spirit were two ways of stating the same facts employed by the early Christians. But of the work of the Spiritual God he makes no sort of question, whether the Spiritual Christ or the personal Holy Spirit be the agent. He is careful, however, to avoid miracles in His working in history. Nor does one find quite satisfactory the handling of "Personal Immortality and Eternal Life," especially when so much credence is given to spirit communications. At this point one finds one of the most remarkable and curious yieldings of much British scholarship to a low type of what one must almost call animism. It was growing before the war and has greatly increased during and since the war. It is really surprising to find Gardner hesitant and concessive here. All in all the volume is very worthwhile for mature readers. It presupposes a knowledge of the current history of thought and experience such as to place it beyond the range of the undeveloped and the undisturbed.

W. O. CARVER.

The Essentials of Religion. By J. Wilson Harper, D. D. New York.
George H. Doran Company. 1923. 224 pp. \$2.25 net.

Thinking that "lines along which the essentials of religion should be studied" in the schools, the author has prepared this work. His view-point is made clear in the preface, where we read: "The essentials of religion are found in the life and teachings of Christ; and they alone have the key to history, and to the questions of the present and future life, who bring all issues into His Presence; who look for the solution of life's problems in the light of His gracious saving message, and in His high ethical teachings; and who hold by pure evangelism." There are sixteen chapters. The approach is through studies in the nature and history of religion considered especially in its bearings as a function of life, and as the force for realizing life's meaning and expression. Gradually the definition comes round to the Christian Religion and the later chapters all deal with that. Here the discussion becomes far more formal and

conventional than in the earlier chapters where one seems to move constantly on the verge of originality and independence. The work is thoughtful, well arranged, well expressed. While using many form of thought and expression traceable to the influence of "Modern" studies the author none the less keeps to the conventional lines in the essence of his thought. His dealing with "Organization" and the "Sacraments" especially reveals his bondage to traditional ideas. It seems quite absurd to ground "infant baptism" on the stock and outworn arguments of a hundred years ago as used by his own "Church", whereas just one page before this he was reproaching the Church of Rome for multiplying sacraments for which "search is made in vain in the New Testament." If those who "connect the Lord's Supper with Old Testament sacrificial feasts" are "without any authority" (p. 208), how comes it that we may begin our arguments for infant baptism with "(1) that the historical continuity of the New Testament Church with the Old Testament Church is maintained, and that as children had a recognized place in the latter they cannot be excluded from the former"? (p. 205). And what are we to think of any man's concern for his scholarship who at this late day will write (p. 206), the "Word $\betaαπτίζω$ as often means effusion as immersion"? W. O. CARVER.

Questions Evolution Does Not Answer. By John F. Herget, Minister, Ninth Street Baptist Church, Cincinnati, O. The Standard Publishing Company, Cincinnati. 1923. 82 pp. 85 cents.

With directness and clearness Dr. Herget sets forth the simple issues, quotes from a limited number of first class authorities in Modern Science, and makes his points stand out with convincing emphasis. Evolution is first "Defined and Described." Then successively the failure of Evolution strictly so named—is shown with reference to "The Origin of Life"; "of Conscious Life"; "of Specific Form of Life"; "of Self-Conscious Life". Although small the work is very effective and will be a great service to many readers and speakers. W. O. CARVER.

Christianity and Psychology: Lectures Towards an Introduction.
By F. R. Barry, M.A., D.S.O., Principal of Knutsford, Scholar and
sometime Fellow of Oriel College, Oxford. New York. George H.
Doran Company. 1923. Pp. 200. \$1.50 net.

Apprehending as clearly as any the danger to Christianity's hold on many people involved in the "New psychology" so much in vogue just now, Mr. Barry takes the wise and brave course in dealing with it.

Quite frankly and fearlessly seeking out the true leads of this psychology and its elements of truth he seeks to lay hold on them, not primarily for purposes of apologetic but for deeper insight into Christianity and better understanding of the ways of making Christianity practically effective in gripping souls and redeeming lives.

While in some minor phases of the discussion there is more of "Modernism" than some of us would sanction the evangelical interest and objective are steadily sustained.

The plea for intelligent consciousness and genuine will in personality and in religious experience, as against the danger of "suggestion", the "unconscious" and the emotional is very sane and strong. That suggestion can be employed most advantageously in religion—must be in fact—and that Jesus saw and acted upon this, is fully recognized.

The most extensive and one of the most important chapters deals with clearness, force and helpfulness with "Psychology and the Religious Life." "The Danger of Subjectivity in Religion" is a warning much needed in all generations and never more than just now when so much of subjectivity is unconsciously such, and in people who pride themselves on their understanding. "Psychology and Theology" is chiefly a plea and a warning in adaptation—a plea that Theology shall not make the mistake, too often making in its history, of setting itself unyielding to oppose a new science; yet there are not lacking discriminating suggestions as to the right way in this matter. Much the same observations would apply to the final chapter on "Psychology and the Christian faith." One hesitates to say that probably least

satisfying is the chapter on "Suggestion and Prayer", because the spirit of reverence, devotion and vigorous spirituality so marks the whole work that one really expects much of this particular discussion.

All in all I set this down as one of the major books that has come into my hand in the year.

W. O. CARVER.

Modernism and Its Restatement of Christian Doctrine: Is it the Truth of God? By John Bloore. New York, Loizeaux Brothers. 1923. 301 pp. \$1.50

Here is a characteristic "fundamentalist" work of the best type. The author is intelligent, vigorous, and forceful, passionately in earnest. The work is orderly and comprehensive. The "fundamentalist" is at his best in controverting another. So here the argument professedly in reply to an attack upon "Modernism in Religion" by Dr. J. Macbride Sterrett, along with which Fosdick's "Christianity and Progress" is taken to provide further foil for the author's arguments.

True to form the work introduces a good deal of millennialism with a number of "private interpretations" of Scriptures.

One who cares for this sort of book will find none better, in scope, logical analysis, emphasis, dialectic and passionate conviction.

W. O. CARVER.

X. COMPARATIVE RELIGION AND MISSIONS.

Khama—The Great African Chief. By John Charles Harris. London. 1922. The Livingston Press. 122 pp. \$1.25 net.

That four editions of this little biography were called for in less than twelve months is no surprise. For half a century this man has been increasing in importance as an exhibit of the power of God's grace in redemption and of the superiority of God's ways to the carefully elaborated laws of personal and so-

cial evolution. Eagerly has every scrap of information about Khama been caught up by an ever widening circle of those interested in Christian Missions and in the struggle of primitive and backward people with the crimes and corruptions of "civilized" greed and sin. Since this book was written this fine old African hero has gone to his reward—just a year ago as I write. More than half a century he had been the chief, the benevolent autocrat, the nursing father, the valiant defender of the Bamanguato.

The Christian world, and the world that ought to be Christian, is fortunate in having such a writer as Mr. Harris to tell the story. It is not only an epic of the transforming gospel; it is a drama of the human struggle for redemption against the forces of darkness.

W. O. CARVER.

China To-day Through Chinese Eyes. By Dr. T. T. Lew, Prof. Hu Shih, Prof. Y. Y. Tsu, Dr. Ching Ching Yi. London. Christian Student Movement. 1922. Present Edition, 1923, from George H. Doran Company, New York. 144 pp. \$1.25 net.

Even if the material of this book were not, as it is in fact, highly interesting and important, it would still be very desirable to get the discussion by competent Chinese scholars and leaders. These four men are outstanding among a growing group of aggressive leaders of Chinese Christianity and progress. Professor Shih, is to be sure not a Christian, but is in close touch with the Christian movement and himself an outstanding leader in the Renaissance movement and chief promoter of the "plain language" reform. The other three are known, with honor and confidence, by all who are active in the stirring and inspiring efforts for China's response to Jesus Christ and His redemption. Two of the seven chapters are reprinted from "The Life Journal", organ of the Christian element in the Renaissance in China. All were prepared first for other purposes. It is a good fortune to be able to have them all in one volume. They discuss "China To-day", "China's

Renaissance", "The Literary Revolution in China", "The Confucian God-idea", "Present Tendencies in Chinese Buddhism", "The Impression of Christianity made upon the Chinese people Through Contact with the Christian nations of the West", "The Chinese Church". The longest and most thrilling of the chapters is that on the Renaissance, written with much clearness and giving much condensed information. All are good and helpful.

W. O. CARVER.

China, Yesterday and To-day. By Edward Thomas Williams; Agassiz Professor of Oriental Languages and Literature, University of California; Formerly Charge d'Affaires, at Peking, China; Recently Chief of the Division of Far Eastern Affairs, Department of State. New York, 1923. Thomas Y. Crowell Company. XV 613 pp. \$4.00 net.

A wide experience in the ministry in America and as missionary in China and then in Government service both in China and at home have given the author a fine opportunity, which an evident spirit of inquiry and sympathy has stimulated him to use to learn much about that China concerning which all intelligent people will need to know much in the present generation.

The twenty-five chapters of this volume cover all phases of interest in China. It is evident that the author does not know all parts of China equally well, and that he is conscious of this limitation as well as of the fact that customs, ideas, facts vary greatly in different sections, and among different classes. He is careful himself to warn his readers of these considerations which need always to be before the reader of any book about China. That the author's knowledge is very wide and varied, and that he has been a most careful student along some lines and a good observer at all times is manifest. That more comprehensive outlines of the facts and practices would have been more desirable at some places is to be acknowledged, especially in the treatment of religions in China.

There is a familiarity and sometimes almost a chattiness about the style that adapt the work peculiarly to the man who

wishes to feel that he is in the midst of the life about which he reads. I account this the best book for a general introduction to the objective facts of China.

W. O. CARVER.

Stylus Photographus: Pictures of the Bible Women and Scholarship Girls of the China Mission. Compiled by Mary Culter White. Publishing House of the M. E. Church, South, Nashville, Tenn. 1922. Manila. 112 pp. 50 cents net.

These few pictures of Mission work and workers in several cities of Central China are graphic, realistic and very effective for getting vivid presentations of the work as it is actually carried on. There is a surprising lot of information and little "thumb-nail" sketches of almost no end of Chinese women and girls that will interest the reader and make fine stories for mission meetings of all sorts.

W. O. CARVER.

African Idylls: Portraits and Impressions of Life on a Central African Mission Station. By Donald Fraser, D.D., Author of "Winning a Primitive People", "The Future of Africa", etc., etc. With Introduction by Jean Mackenzie, Author of "Black Sheep". New York, 1923. 229 pp. \$1.50 net.

To one who has read one of Donald Fraser's books it is only necessary to say: "Here is another Fraser book". Yet this is not just another, for it is one of its own kind. The author is one of the most distinguished of present day missionaries, and one of the best interpreters of the missionary movement. It is no wonder that he has been called to the Moderatorship of the United Free Church in Scotland. He is Scotch, of the best type, through and through.

In the present work, so perfectly described by the subtitle, one sees the missionary and his associates, in the home in the heart of Africa, in the schools, the hospital, on the trail, on the hunt—now for beasts and now for souls, in the sessions of the church at the Communion with hundreds of black believers. One

sees the children and the women, the dry parched lands and the full flowing rivers, the days of drought and the season of the down-pours. One feels the pressure of the problems and the discouragements, and the thrill and the glory of succeeding with and for Christ in the redemption of this people who are deepest down in the lack of the things that civilize.

It is all done in a style that lifts it above the class of missionary stories and gives the delights of literature. One thanks God afresh for the missionary, and longs to be one of the numerous guests that share the blessings of that home in the midst of all that is Africa.

W. O. CARVER.

The Business of Missions. By Cornelius H. Patton, Home Secretary of the American Board of Commissioners for Foreign Missions; Author of "The Lure of Africa", "World and America's Responsibility". New York. The Macmillan Company, 1924. 300 pp. Price probably \$2.00 net.

"If you are a Christian and also a practical man this book is dedicated to you". Thus the dedication, and such the objective of the book. Such a book was needed and Dr. Patton has done his work well. We are getting the great business of making the world Christian on the consciences and into the programs of a rapidly growing number of laymen, and that is where it belongs. That is where alone it can find adequate foundation. A few, very few, business men have been able to find time for informing themselves about the various phases of the great enterprise of Missions. It has too many aspects and thus requires too many books for the busy man to get a comprehensive view of it. This lack is met in a large way by this volume.

Here one is told in a comprehensive way about the vast "Going Concern" of Missions, its vastness, variety and success. This constitutes a splendid approach, and the chapter is done with rarest skill. Then all this is illustrated in one country by a good general survey of the missionary situation and work in China.

Other chapters let the reader see how the work is carried on in its various phases, and how these are related among them-

selves and to conditions met on the fields. The problems of the missions, the missionaries and the boards come up for review. The business man is shown how "Business at Headquarters" is conducted by the boards, with concrete presentations that make of this chapter one of most fascinating interest and most convincing revelation.

One chapter gives the business man a look on "The New World Era" from the ethical and religious points of view, and with special reference to America's opportunity and responsibility. The last chapter puts the whole great business squarely up to the business man, with the question, "Do We Mean Business?" suggesting "what is involved in an adequate response to the world appeal on the part of the business men of the churches."

The work is wonderfully well done, and is one of the most important missionary publications of the period. It was written for the business man, but for a long while most business men will get the contents of this book chiefly through their pastors. Those who read it for themselves will usually be led to do so by the suggestion of the pastors. So that after all it is first a book for the pastors to get, and to pass on, in various ways to the laymen. There are slips here and there, but they are not of great consequence. A statement of the number of operations performed by Dr. Wanless "during the period in question" (p. 16) has nothing in the context to show the length of the period, except that until one sees that it is obviously impossible it looks as if it were for a single year. There are other minor errors that have escaped the readers of the proofs.

In a chapter on "The Great Partnership", Dr. Patton reveals himself as one of the extreme advocates of co-operation and union in missionary work, and of "devolution", and has some things that are decidedly objectionable to some of us of organizations engaged in the work. Of course Southern Baptists are looked upon as at the other extreme in these matters, but a book of this character should have taken a moderate position, and have been more cautious of partisanship. There is just now a good deal more talk than thought about such matters. It is

greatly to be desired that the proponents of the "Native Church" would take pains to define that term and then use it according to definition and not with complicating varieties of connotation. And as for "National Churches" these are the last things an instructed missionary statesman ought to desire. If the history of organized Christianity means anything it warns us against national churches. It is greatly to be desired that the united influence of Christianity shall be felt as far as possible in all countries, but union is not the one desideratum of Christianity. There is some consideration still due to conviction. The pressure of the present and the call of the future must not be allowed to break wholly our connection with the past. Let there be discrimination, and fraternal consideration. Let us not violate unity of spirit in a passion for union in organization.

Similarly in the matter of native responsibility and direction. Surely these are of our objectives, and there should be great rejoicing over the large measure of genuine progress in these directions. But there should also be a poise that prevents exaggeration of facts and bondage to theory. Somebody has applied to the situation as between the mission and the native church the words of John the Baptist of Jesus: "He must increase but I must decrease". The expression has taken hold of the imagination and one hears it and reads it now scores of times. It is in this book. Now are we really to suppose that as compared to American Christianity that of China and India is as the Christ compared with the Forerunner? I would not wage a quarrel with a phrase, especially when I am in hearty accord with the general principle.

But there are a good many just now who are deceiving themselves and doing hurt to the cause by premature and doctrinaire urging of the native church leadership. Our author falls into the snare. In his enthusiasm for the initiative and capacity of the native, for an example, he attributes the China Christian Council and its work to the Chinese as the major factor, and then all unconsciously contradicts this, giving the actual facts on pp 160 and 174, when we are permitted to see, what the instructed already knew, that it was the statesmen from America

who produced this fine organization along with the help of missionaries. He does not tell us, what it is important to know in estimating the Chinese character of the Council, that of its budget of more than seventy thousand dollars, at the utmost no more than ten thousand is looked for from Chinese sources. The China Christian Council is one of the most important developments of Christianity in China, and is full of greater promise, but there is no good end in shutting our eyes to the actual facts about it. And there are many who wish that its conferences would not devote themselves to efforts to effect union, but rather allow this tendency to have its normal development, while the Council devotes itself to tasks that all can share.

Similarly in the matter of "overlapping" and "competition" among the missions, this book will give the reader a very different idea from that which he would get if he travelled somewhat extensively in missionary lands, not confining himself to the large centers and to conferences of "leaders."

Dr. Patton states a fact quite accurately when he says (p. 155) : "Prominent educators argue that the development of the national consciousness has reached a stage of thought and aspiration in lands like India, China, and Japan, where mission schools some day may be bowed politely out, if not driven to the wall for lack of students". "Some prominent educators" do thus argue, but it is very surprising to find a man of Dr. Patton's very wide knowledge and experience repeating such "argument." It is rather amusing, to begin with, to read "the national consciousness has reached a stage" that threatens that "some day" mission schools "may be" asked to get out. No one who has been about these lands will be losing any sleep over this dread "may". Yet must we seek with all wisdom to pursue the wisest policies in our educational missions, which is the point of the discussion in the book.

One points out these objectionable features not to condemn the book as a whole, but only because it seems necessary to do so. I hope that all my readers will get the book and that through them many more will get it. There are very few books that an intelligent reader does not disagree with at some points. One

does not have to accept all that is said by even the greatest "authorities", and Dr. Patton is one of the very greatest missionary authorities and he has done here one of the finest services to the cause of missions.

W. O. CARVER.

Modern Religious Cults and Movements. By Gains Glenn Atkins, D.D., L.H.D., Minister of the First Congregational Church, Detroit, Mich. Author of "Pilgrims of the Lonely Road", "The Undiscovered Country," etc. Fleming H. Revell Company, New York. 1923. Pp. 359. \$2.50.

Two features, at least, commend this work and mark it as a definite contribution in this field, if not the very best book on the subject. In the first place, the author has succeeded well in his distinctive aim, when he says: "There is, of course, a great and constantly growing literature dealing with particular cults, but there has been as yet apparently no attempt to inquire whether there may not be a few unexpectedly simple centers around which in spite of their superficial differences, they really organize themselves. What follows is an endeavor in these directions." A very successful and serviceable endeavor, let us add. Then we find here the most incisive analyses and criticisms wholly free from bitterness and contempt, cast in language that scintillates with brilliance and weighs with conviction.

The three centers around which Modern Cults have organized themselves—largely unwittingly I am persuaded—are; (1) "the attempt to reconcile the love and goodness of God with pain, sickness and sorrow, and to a lesser degree with sin", represented in Christian Science and kindred cults. It would have been better to have said the effort to find a ground for faith in those who have surrendered all hope of making the reconciliation suggested. (2) The effort to find an objective ground for belief in immortality. There we have spiritualism. It really is what in a measure Dr. Atkins fails to stress, the effort to substitute knowledge for faith in the matter of existence after death. (3) "Theosophy and kindred cults", according to our author, "substitute self-redemption for Christian atonement,

and deliverances through mystical disciplines for that forgiveness of sin and assurance of salvation in which Christianity has found its peace."

Two things stand out in all this: the lessening or loss of the sense of sin and the effort to live by sight and not by faith. These are two of the most characteristic features of modern experience.

The book takes a broad view of the whole field under consideration, deals with the historical and psychological factors and analyzes with skill the elements of strength and weakness in the cults.

In dealing with "The Meaning of the Cults for the Church" the author takes a more generous view of the case than I am able to share in some of its aspects. This is because his view of Christianity and its development is rather different from that which appeals to me as in accord with the truth as it is in Christ Jesus. We have here a most useful work for thoughtful readers.

As an example of the style, we read in reference to Mrs. Eddy's system (p. 128): "There is a very considerable advantage in a philosophy which makes thought the only reality, for, given changing thought and a complacent recollection, facts may easily become either plastic or wholly negligible", or this; "If Mrs. Eddy's true struggle was of the soul and not of complaining nerves she has left no record of it anywhere."

W. O. CARVER.

Contacts with Non-Christian Cultures: A Case Book in the Christian Movement Abroad. Daniel Johnson Fleming, Ph.D. Author of "Marks of a World Christian", "Building With India", "Schools with a Message in India", "Devolution in Mission Administration", etc. New York, 1923. George H. Doran Company. 189 pp. \$2.00 net.

Here is the breaking of new ground in the field of missionary literature. It might be a better figure to say, here is a new instrument for the equipment of the missionary. Works dealing with the problems of the missionary we have, and a few very good ones. Here the prospective missionary will come upon the

brief record of a large number of concrete cases of the problems met on the mission fields. They are briefly recorded, with enough detail to be clearly understood. Then questions are put to the student as to how to deal with each case. The principles are sought for. We are sometimes told what was done, sometimes not. Possibly there is too little guidance, although Dr. Fleming has not wholly succeeded in avoiding expression of his own judgment, as he intended doing. The questions inevitably often give a start toward his answer.

The problems, with their cases, are classified under eight headings, with numerous subdivisions, and present a rather comprehensive—of course it could not be exhaustive—catalogue of problems. The book ought to be studied in student groups. For best results it needs a man of experience and mature study to guide and stimulate discussion and teaching.

Missionaries already in the field would usually find this book very helpful toward defining their own problems and their thinking in relation to them.

We may get the author's aim by three quotations from his introduction. "One object of this book is to give an insight into certain features of the missionary task which are not ordinarily found in missionary literature."

"A second object is to show, through concrete illustrations of the tasks abroad, how such subjects as ethics and sociology, economics and education, history and law have their bearing on problems raised by the crossing of cultures and religions."

"The main object, however, of this book is to develop appropriate sympathy, to organize thought with reference to the impact of Christianity upon other cultures than our own through a process of thinking, and to give practice in a general procedure in meeting problems."

If one may speak of an omission in the scheme of the book it is that of the problems of the religious life of the missionary, his use of the Bible and other means of spiritual culture. The three pages given to this at the end seem inadequate.

W. O. CARVER.

XI. EVANGELISTIC.

Adventures in Evangelism. By Edmund Thickstun. George H. Doran Company, New York. 1923. 231 pp. \$1.50 net.

Since Harold Begbie's "Twice-Born Men" no volume of stories of the power of the Gospel in the lives of men has appeared of such absorbing interest as this. The writer does not discourse on the nature or theories or methods of evangelism; he tells simply and with fine realism the results of the preaching of the New Testament Gospel of salvation from sin as disclosed in the long ministry of a country preacher. There are some stories in the book that ought to be added to the repertoire of all those who strive to convince men through the testimony of others as to the saving power of Christ. Evangelists, evangelistic pastors, and all personal workers, will welcome this contribution to the subject which lies so close to the heart of evangelical Christianity, and will read it through at one sitting, so absorbing is the interest and so delightful the style.

G. S. DOBBINS.

A Quest for Souls: Comprising All The Sermons Preached and Prayers Offered in a Series of Gospel Meetings, Held in Fort Worth, Texas, June 11-24, 1917. By George W. Truett, D.D., Pastor, First Baptist Church, Dallas, Texas. Seventh Edition. 1923. George H. Doran Company. New York. 379 pp. \$1.50 net.

These twenty-four sermons are by a preacher too well known to need any word of personal remark. The demand for a second edition proves the popularity of the printed sermons of a man who grips and persuades as few preachers of this generation do. It is a good thing to have a complete series exactly as preached in evangelistic services. It is gratifying that people read so well sermons so thoroughly evangelical. More than an edition a year called for is more than a compliment to a preacher, it is a tribute to the people's love of the gospel of salvation.

W. O. CARVER.

XII. BIOGRAPHICAL.

Henry Ford. The Man and His Motives. By William L. Stidger. Doran. 207 pp. \$2.00 net.

This is a "close-up" of the "most discussed man on earth to-day," based on a series of interviews. The author has a great appreciation of his subject and finds little fault in him. Mr. Ford's recent endorsement of President Coolidge as the Republican nominee for president lends credence to the claim that the book is not sent out as propaganda. If he had been in the race, however, it would have been a valuable document.

Of the twenty-nine chapters dealing with every phase of Mr. Ford's life and character and ideals the public will find special interest in "Ford's Religious Views," "The Ford Foundation," "The Ford Car and its Evolution", "Henry Ford and Industrial Democracy". The work is well done and the author convinces us that Henry Ford is worth knowing. J. B. W.

The Story of Grenfell of Labrador. A Boy's Life of Wilfred T. Grenfell. By Dillon Wallace, Author of "Grit-a-Plenty", "The Ragged Inlet Guards", "Ungava Bob," etc., etc. Illustrated. New York. Fleming H. Revell Company. 1922. 237 pp. \$1.50.

What better could one wish for a boy than two dozen chapters of well told stories of Dr. Grenfell? Here they are! They begin with his boyhood where he went out to fish and seek adventure on the River Dee. Published in 1922 this second edition is already demanded, and yet more will be required.

W. O. CARVER.

XIII. RELIGIOUS EDUCATION.

The New Testament in Modern Education. By J. Morgan Jones, M. A., Professor of Church History and Religious Education, Independent College, Bangor. Hodder and Stoughton, London. 1923. 302 pages.

The reviewer seized upon this volume, for which the claim is made that it is "written by one who is an expert as to the principles and methods of education and is also a competent New Testament scholar," with eager anticipation, and lays it down with equally keen disappointment. Not that the author has not done a thoroughgoing, scholarly piece of work; but that he has undertaken to be "a mediator between the Biblical expert and the educational thinker," and in so doing has cut out the very heart of Christian education. The Bible is to be taught, and effectively taught, in the light of modern pedagogy; but it is to be taught as a mere book, a collection of Jewish religious literature, and not as God's inspired revelation to men.

"We cannot hide from ourselves," the author frankly says, "the fact that it is a New Testament very different from that which was in the hands of the teacher a century ago. Of the traditional theory or dogma about the Bible not a fragment has been left standing." He rejects utterly the traditional idea of the Bible as "a miraculous, absolute, objective and consistent revelation, given by God in a supernatural way, written at his dictation and preserved by supernatural means." Over against this conception is that of the New Testament as "a collection of early Christian writings, miscellaneous in form, including collections of biographical anecdotes of the Christian leaders, private letters, semi-formal epistles, and several other types of literature common in their time." Again, "So far as all external characteristics are concerned, no difference can be traced between the writings of the New Testament and those of their time and age outside." Yet he argues that the choice of the books in the canon "has been fully justified on the merits of their con-

tents." Such an emasculated Bible, therefore, is to be made the foundation of modern religious education, what is lost in superstitious reverence for the book as sacred being made up by better methods of teaching it!

The volume is worthy of careful consideration by mature minds for two or three reasons. First, it sets forth with great frankness the modern critical viewpoint and attempts to bring it over into the practical matter of teaching in the Sunday school in the light of this position. Second, it develops with clearness and power the modern principles of Pedagogy as they apply in the teaching of religious subjects. Third, it presents with reverence and enthusiasm the Lordship of Jesus Christ, his moral and ethical principles, and his concept of the kingdom of God. Most valuable of all, to the reviewer's way of thinking, it reveals the failure of the effort to popularize higher criticism by bringing its results to the average teacher for practical use in the Sunday school. The inevitable reaction of the average teacher would be, "If this is true, why bother about teaching it at all?"

G. S. DOBBINS.

A History of Religious Education in Recent Times. By Arlo Ayres Brown, President of the University of Chattanooga. The Abingdon Press, New York. 282 pp.

It is significant that the President of a great University should have written the best text book on the history of recent developments in the field of religious education, and exceedingly gratifying that he has done so scholarly and accurate a piece of work. The author is thoroughly alive to the need and value of religious education, and yet as a trained educator and practical school executive he is thoroughly familiar with the problems involved in a wide-spread program of religious instruction. He traces the history of the Sunday school movement in accurate detail, and gives the larger part of the book to a discussion of the Sunday school, which he values very highly. He then takes up the question of an enlarged program of religious instruction,

as projected in the movement for week-day religious education, and outlines with much clearness the difficulties and problems, and makes some exceedingly helpful suggestions. The book closes with an unusually thoughtful and valuable discussion of religious education in higher institutions of learning, in which present tendencies in religious education are analyzed.

G. S. DOBBINS.

XIV. RELIGIOUS PHILOSOPHY.

Religious Philosophy. By Lewis Guy Rohrbaugh, B.D., Ph.D., Professor of Philosophy and Religious Education, Dickinson College. New York, George H. Doran Company. 1923. Pp. 183.

Setting himself to point a way to bridging that gulf between science and religion which so many believe to be unbridgeable the author says: "We maintain that the same truth permeates both and inter-relates them, and in working at this problem we have built our entire system around the *Modern energy concept*". Apparently holding to a spiritual monism the author begins at the other end of the scheme of life and reality. Starting with physical energy, force, he shows with extensive quotation and reference how largely the trend of both general scientific and philosophic thought, and particularly the psychology of the day emphasize the dynamic principle.

All this is adduced in support of the thesis that energy is reality. All this leaves energy itself undefined and surely does not separate itself very far, if at all, from that error of thought so very common, the error, namely, of treating *substantively* an essentially *adjectival* idea.

In Part II the task is essayed of interpreting "Energy as a Spiritual Force" and of justifying this interpretation in history and reason. The discussion is very fascinating, stimulating inquiry and expectation on every page; but leaving one still not quite certain about definitions and wondering whether we have quite wide awake passed over from the physical energy concept to the spiritual force identification of our energy.

It remains still to describe this "Spiritual force", or at least to tell us what are its working characteristics in the making of life and of the forms of reality, keeping in mind that reality is in essence just *energy*.

The "Attractive principle" is made to be the essence of the energy-reality, operating in "ascending progress" to the spiritual goal, never quite fully enough described as being personal society perfectly functioning individually and in relation.

Sin—all evil—is described as "disorganized spiritual energy". In discussing both "attractive progress" and "disorganized spiritual energy" our author makes far too much—quite after the present day fashion in all sorts of writings—of the sex-idea. One often sighs to-day for deliverance from the working of this sex-principle in every field of thought. To be sure Dr. Rohrbaugh sublimates the idea. Perhaps his limits of discussion did not leave him room more fully to clarify and refine his idea. Still one thinks it is a wrong clue, especially when it is made fundamental even in the divine nature!

The discussion of evil is very suggestive and worthy of most careful consideration. Helpful also is the closing chapter dealing with "Positive Values."

Very fine in its various stages, the work yet leaves a haunting feeling that the logical continuity and the support of the transitions from stage to stage leave something to be desired.

W. O. CARVER.

XV. CHRISTIAN HISTORY.

The Spread of Christianity. By Paul Hutchinson. The Abingdon Press. New York and Cincinnati. 1922. 276 pp.

It was a difficult task set before the author, to prepare for "The Abingdon Religious Education Texts", a book for use in second or third year high school, outlining the whole course of Christian History. It is easier to say that the outcome does not impress one as a great success than to suggest how it might have been better done.

It is not easy to estimate with security what the impression would be on students of this grade in reading an outline which must be so summary and which is rather a series of paragraphs on the various periods and sections of the story than a sketch of the story. In the hands of a competent teacher, and with time for elaboration and explanation, a good idea of the course of Christian history could be gotten by means of this book.

The mechanical execution make it an attractive book for reading and the making of the paragraphs, with use of black-faced type renders the students work easy; while the "Suggestions for Discussion" at the end of each of the thirty-two chapters will guide and stimulate extension of reading and study.

W. O. CARVER.

XVI. MISCELLANEOUS.

Church Music, What a Minister Should Know About it, by Edmund S. Lorenz, reviewed in the last number of the Review and Expositor, is one of Revell's new books. We regret that the reviewer failed to credit that firm as the publishers. They have rendered a great service to the minister who needs to improve his knowledge of the essentials of what is a most important factor in the church service.

Prayers of John Wanamaker. With an Introduction by his Pastor—of Bethany Presbyterian Church—A. G. MacLennan. Fleming H. Revell, New York 1923. 160 pp. Price \$1.25 net.

Few names are more widely known in America to-day than that of John Wanamaker, yet few have known of his intimate, devoted and life long association with the church of which he was a member. The introduction by his pastor is well worth the price of the book. But the one hundred and fifty or more of the short, simple yet sublime prayers of this great man of God

make a rare volume for steadyng one's faith and deepening one's devotional life.

In this day of so many "isms" and spasms in religion one is refreshed to find the inspiring faith of a great and busy man who was for 65 years superintendent of his Sunday-school and a weekly participant in his prayer meeting.

F. M. POWELL.

A Candle of Comfort. By Charles Nelson Pace. The Abingdon Press. New York, Cincinnati, 1923. 16 mo. 80 pages. Cloth. 50 cents net.

This little book is truly a shining candle, and "a candle of comfort." There is nothing hackneyed or commonplace about it. The Introduction, on The Ministry of Consolation, is a well cut diamond that has caught and from its various facets reflects the light of the candle that shines throughout the volume. It is full of the choicest selections from the Bible and other literature, yet they are so quoted and interpreted and presented as to make the book a living whole with something of an intimate character of personal experience that convinces the reader that the author knew by heart what he was talking about and that the selections he has made and interpreted had first brought comfort and light into the darker hours of his own life.

GEO. B. EAGER.

War. Its Causes, Consequences and Cure. By Kirby Page. Introduction by Harry Emerson Fosdick. George H. Doran Company, New York. 19 pages. 15 cents net.

This special edition of Mr. Page's remarkable book in pamphlet form has been made for wide distribution. The Library Edition, handsomely bound in cloth, 192 pages, sells at \$1.25.

Dr. Fosdick in giving the book his warmest commendation says: "Not that I agree with everything Mr. Page says, especially in the closing chapter in his appeal to the churches; but this

I do see clearly: that war is the most colossal and ruinous social sin that afflicts mankind to-day; that it is utterly and irredeemably unchristian; that the war system means everything Jesus did not mean, and means nothing that He did mean; that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise. For my part, I never will be caught that way again. I hope the churches never will be caught that way. We can put Christ above Caesar and dare Caesar to do his worst."

GEO. B. EAGER.

The Genesis of the War. By the Right Honourable Herbert Henry Asquith, British Prime Minister, 1908-1916. George H. Doran Co., New York. 1923. Pages 405. Price \$6.00 net.

This is a book that should have been written and it is done by the one man in possession of all the facts. And it is done with calmness, but with courage. The whole terrible story is laid bare as with solemn steps the whole world was plunged into war. This book stands apart in temper and in tone from most of the books about the war. It is a worthy treatment of a great theme.

A. T. ROBERTSON.

The Larger Faith. By Charles R. Brown, Dean of the Divinity School, Yale University. The Pilgrim Press. 188 pp. \$1.60.

Under this inviting title the author gives brief sketches of nine leading religious denominations in America: Baptists, Congregationalists, Disciples, Episcopalians, Lutherans, Methodists, Presbyterians, Roman Catholics, and Unitarians. He calls his work an appreciation, rather than a history or even a comparative study, although he usually sketches a historical background and makes a number of comparisons as he goes along, and some arguments.

We have here a good example of the difficulty one finds in setting forth the faith of a denomination of which one is not a

member. Dr. Brown is a Congregationalist, and although a man of broad scholarship and sympathy he says that Baptists hold that "the inner attitude of the moral nature toward Christ and the open confession of that attitude in baptism are the two essentials of salvation." He considers Baptists' insistence on immersion as a great handicap to them, and says that its abandonment by others was a "triumph of convenience and good taste over a literal attachment to ancient custom." However he admires them for their loyalty to conviction, regard for the individual conscience, the simplicity of their creed, and their insistence upon the entire separation of Church and State.

Apart from expressions of personal bias which may be overlooked and occasional error in statement which seems inevitable, the book is very interesting and helpful. It is written to show the particular contribution which each denomination has made to the progress of truth. It is constructive rather than destructive and is intended to help forward the cause of Christian unity. In the last chapter, "The Unity of the Spirit" along with a criticism of sectarianism, and certain practical suggestions looking toward a spiritual unity, appears this laudable exhortation: "Let each man stand up in his own chosen place and say with gladness of heart, Other sheep He has which are not of my fold—them also He will bring, that at last there may be one flock and One Shepherd." An interesting book and well worth reading.

J. B. W.

The World's Best Epigrams. By J. Gilchrist Lawson. Geo. H. Doran, New York. 1924. 231 pages. \$2.00.

In this new book, the author, an evangelist and religious worker, has produced a book that will be of service to many public speakers. It contains thousands of carefully selected epigrams on many varied subjects. These are all grouped according to subject and the excellent index greatly facilitates the use of the book. Preachers will find in this book much material to illustrate and freshen their public speaking. It is the newest and best book of the kind and we recommend its use.

H. I. HESTER.

The Christian Life. By Raymond Huse. The Methodist Book Concern. New York, Cincinnati, 1923. 50 cents net.

No fitter words of appreciation of this booklet can be thought of by the reviewer than those of Dr. George B. Dean, of the Department of Evangelism of the Methodist Episcopal Church: "The pastor will appreciate it because of the clear and positive way in which the essentials of our faith are set forth. The young converts will be led by easy and delightful processes to appreciate the value and helpfulness of the institutions of Christianity for the development and expression of his religious life. The personal worker will find here fresh and convincing illustrations of the greatness, simplicity and naturalness of the Christian faith, and will be the better prepared to win his fellowman to Christ and the church."

It is well printed, well bound and of most convenient size for daily use.

GEO. B. EAGER.

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INDEX TO BOOK REVIEWS.

	Page
Agar, Frederick A.: The Deacon at Work.	233
Asquith, the Right Honourable Herbert Henry.: The Genesis of the War.	265
Atkins, Gains Glenn, D.D., L.H.D.: Modern Religious Cults and Movements.	254
Barry, F. R., M.A., D.S.O.: Christianity and Psychology: Lectures Towards an Introduction.	245
Bloore, John.: Modernism and Its Restatement of Christian Doc- trine: Is it the Truth of God?	246
Brown, Arlo Ayres.: A History of Religious Education in Recent Times.	260
Brown, Charles R.: The Larger Faith.	265
Brown, William Adams, Ph.D., D.D.: Imperialistic Religion and The Religion of Democracy.	232
Case, Shirley Jackson, D.D.: The Social Origin of Christianity.	231
Cathcart, Wm.: The Papal System.	231
China To-day Through Chinese Eyes.	247
Clausen, Bernard C., D.D.: The Miracle of Me.	237
Cross, John A.: The Bible Class and the Community.	236
Dalrymple, Damon.: The Mantle of Elijah.	227
Davis, Prof. William Hersey, M.A., Th.D.: Beginner's Grammar of the Greek New Testament.	230
Dawson, Rev. Marshall.: Nineteenth Century Evolution and After.	238
Eiselen, Frederick C.: The Prophetic Books of the Old Testament in two Volumes.	228
Fleming, Daniel Johnson, Ph.D.: Contacts with Non-Christian Cul- tures: A Case Book in the Christian Movement Abroad.	255
Fraser, Donald, D.D.: African Idylls: Portraits and Impressions of Life on a Central African Mission Station.	249
Furneaux, W. M., D.D.: The Book of Psalms.	227
Gardner, Percy, D.Litt.: The Practical Basis of Christian Belief: An Essay in Reconstruction.	241
Harper, J. Wilson, D.D.: The Essentials of Religion.	243
Harris, John Charles.: Khama—The Great African Chief.	246
Herget, John F.: Questions Evolution Does Not Answer.	244
Huse, Raymond.: The Christian Life.	267
Hutchinson, Paul.: The Spread of Christianity.	262
Jefferson, Rev. Charles E.: The Character of Paul.	237
Jones, J. Morgan, M.A.: The New Testament in Modern Education.	259
Lawson, J. Gilchrist.: The World's Best Epigrams.	266
Lewis, John.: The Old Testament in the Twentieth Century.	226
Montgomery, Prof. James A.: The Origin of the Gospel According to St. John.	230

	Page
Montgomery, John H.: The Social Message of Jesus.	239
Moore, Hight C.: Points for Emphasis.	226
Moulton, Richard G.: How To Read The Bible	224
Nelson, Thomas and Sons.: The Campbell Morgan Analyzed Bible...	225
Pace, Charles Nelson.: A Candle of Comfort.	264
Page, Kirby.: War. Its Causes, Consequences and Cure.	264
Patton, Cornelius H.: The Business of Missions.	250
Powell, Marie Cole.: Junior Method in the Church School.	235
Prayers of John Wanamaker.	263
Rice, M. S.: The Expected Church.	234
Rohrbaugh, Lewis Guy, B. D., Ph.D.: Religious Philosophy.	261
Sabatier, Auguste.: Outlines of a Philosophy of Religion: Based on Psychology and History.	240
Shaw, Avery A.: Jack in the Pulpit.	234
Skinner, John.: Prophecy and Religion.	228
Smith, J. M. Powis.: The Moral Life of the Hebrews.	225
Speakmen, Harold.: Hilltops in Galilee.	224
Spurr, Frederic C.: Jesus Christ and the Modern Challenge. Can We Still Believe in His Divinity?	240
Stidger, William L.: Henry Ford. The Man and His Motives.	258
Still, J. Ironside, M.A., D.D.: St. Paul on Trial. A New Reading of the Book of Acts and the Pauline Epistles.	229
Thickstun, Edmund.: Adventures in Evangelism.	257
Thoms, Craig S., Ph.D.: Social Imperatives.	238
Truett, George W., D.D.: A Quest for Souls: Comprising All The Sermons Preached and Prayers Offered in a Series of Gospel Meetings, Held in Fort Worth, Texas, June 11-24, 1917.	257
Walker, Rolin H.: Men Unafraid: Four Pioneers of Prophecy.	225
Wallace, Dillon.: The Story of Grenfell of Labrador. A Boy's Life of Wilfred T. Grenfell.	258
Webb, Aquilla, D.D., LL.D.: Cyclopedia of Sermon Outlines.	236
White, Mary Culter.: Stylus Photographus: Pictures of the Bible Women and Scholarship Girls of the China Mission.	249
Wight, Francis Asa, D.D.: The Kingdom.	229
Williams, Edward Thomas.: China, Yesterday and To-day.	248

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